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SPIRITUALISM IN CALIFORNIA. THE EVENTFUL NIGHTS OF AUGUST 20 AND 21.

EY F. C. EWEE.

I am about to undertake a task,-here in the silence of this room,-to which I feel impelled by a combination of circumstances, such as I believe never surrounded man before. I am hurried to its accomplishment—to the unburdening of my mind, laying before the public the occurrences of the last two nights.

I am in a house on McAllister Street, between Hyde and Larkin. The room in which I am seated contains little furniture, save a poor bed, a large pine table, one of smaller dimensions, and a chair. The paper I write on,-this is the second night I have been here,--I was compelled to bring with me, together with the pen, ink, and candle. At every whisper of the breeze, as it sighs among the bushes outside, I shudder and look around me, where lies the body of a man whom I knew not until vesterday-vet to whom I feel bound by a spell such as I never experienced before. The hush of silent death is in this room; and I can dis tinctly hear my own breathing and that of a little though young, is just old enough to realize that candles. she is stricken by an awful calamity, and yet body of her parent, and there gaze into the cold, of the nature of the riddle from her. still face, silently and with a mingled expression of instinctively for protection—she knows not from certain ways of the dark future!

arms about my neck and said-

I am very lonesome. Come with me to father and make him talk."

I kissed her upon that white forehead, and saidmore to-night. You shal go with me to-morrow,

and we'll take father with us." I led her back to her seat, and turned quickly,for the tears were gushing to my eyes. But I must hasten to my recital.

that I shall subject myself to the taunts of the and procured a lantern before sallying forth. street, and be pointed at by the world as one of the

nothing but an important sense of duty, (mistaken,

myself to such an ordeal. rious effect of the will in moving our bodies. The who answered the call immediately said,relation of these facts and suppositions is not at all

ter I had retired and extinguished my candle, I was prised on seeing Mr. H. and the Doctor following surprised on laying my head upon my pillow, at discovering a pale, bluish brush of light at the other ing chairs enough for us, he called me to the bedside of the room, apparently hovering over a por- side and stated that he knew I must have been sur-I was struck by the suddenness with which the absence from him and at the lateness of the hour, light ceased to waver as I directed my attention to had hastened back without obeying his instruction. the past six months.) I looked away, supposing, with.

necessary to the clear understanding of my story.

case. And as I looked again towards the tea-poy, I thought I heard a series of faint tickings. Determined to have my curiosity satisfied, I now arose and advanced towards the apparition. I relighted the candle; there was, however, no unusual appearance about the stand. But I soon found that the sounds proceeded from a small pocket-compass that was lying thereon. I opened it, and the needle was trembling and vibrating quite violently over N. Soon the north pole moved round to the south times-each time pausing a moment at N., tremthe S. W. point with a jerk. Thinking this a very south-west point with a jerk,-repeating this three times, and then stopping. It seemed to me to act almost with intelligence; and I involuntarily uttered,-"What does this mean?" To my surprise, from certain strange intelligence, not only on ac- for I was a firm disbeliever in anything like "Spicount of an express order, which I have received, __ | ritualism"—the needle, as though in answer to my the nature and particulars of which will more fully ejaculation, made a rapid circuit entirely round the appear below,—but because I feel that I can only card, passed the north point, and resting for an inrelieve my mind from its insufferable weight by stant at south-west, or rather over the fifty-first degree point, returned slowly and steadily to its place north.

I now, (half ashamed of myself) commenced a series of questions in whisper. Yet, although the needle seemed to act intelligently, I could not discover what was the nature of the intelligence (if have at last reached that momentous period, when any) intended to be conveyed, and why, after each series of unsuccessful questions and answers, it swept with more and more vigor to south, fifty-one

Last evening, about ten o'clock, I received a note, written in pencil, which I was told, had been left for me by a little girl. It was brief, and was exceedingly urgent in a request-nay, it was almost a command, that I should go out to the house of the writer-Mr. John F. Lane. It stated that I need child—she tells me her name is Jane—who is sit- fear nothing, but should start immediately upon its ting on a box at the foot of the bed, and who, al- reception, bringing with me paper, a pen and

I learned that the little girl could not read, but knows not whether the more to be amazed or by showing the superscription of the note containgrieved. At times she will come to my side, and ing only my name, had at last succeeded in finding the tears will rise into her eyes; but at a word the locale of my apartment on Kearney Street. But from me, she will check them, return to the dead she had gone and I could therefore learn nothing hand writing strange, grand thoughts, such as I

awe and uncertainty. She, too, has been a witness I associated unconscionably the note, with its sin-close my eyes and so divest myself of attention, of the events of the past forty-eight hours, and gular request, its lack of any one by which I could that I know nothing, except that my hand is movnow that she is at last left alone, she clings to me discover why my presence was required in a desolate and lonely part of the city at the dead hour of of the angels penned, I cannot but believe we are as hearing is to you. We appeal to you through the jaw dropped and the strange shadow of death what nor why. May God give me health and night, with the singular occurrence of the compass upon the threshold of one of the most eventful sublimity, and silence, and an unheard, though swept down like a curtain over his face, the table strength to support her and guide her in the un- the night before. The only bond of connection between them, it is true, was the unexplained mys-She has just stolen quietly to me, put her little tery that hung around each. But the human mind in the far past history of the world. Look back, in America? This is one of the great voices of often finds itself at conclusions without any known "What are you writing, sir? Come with me. steps by which it could have arrived at them, whose subsequently ascertained correctness staggers reason, and leads to the belief that there are mental processes and strange sympathies and connections to the mind of a subsequent period on the ever- us." We are hovering above and around and "Hush, child! Father will not speak to us any in nature whose character and depths are to be sought for in the Infinite God alone. At length, however, I became convinced that some villain was working upon my curiosity, to entrap me among have swayed in volumes around the earth-from the sand-hills and rob me; and I determined not to go, and to pay no heed to the affair at all. But we stand amazed, as we contemplate the mighty joyfully went forth. At first the great change I shall endeavor to state the plain facts, as they I could not drive the subject from my mind, and at changes that rest entombed in the past, ever recedoccurred, as briefly and in as simple a style as pos- last I deliberately resolved, come what would, to ing from us, is it unreasonable to suppose that sible. For I find that it is already half past two in go out to the spot designated and solve the mys-other changes equally momentous are approaching the morning, and I feel quite exhausted from the terv. For precaution's sake, I relieved myself of the world from the future? O, deceive yourselves excitement I have passed through. I am aware my watch and purse, put my pistol in my pocket not; for mankind tread toppling upon the verge of

At the corner of Kearny and Sacramento Streets, insane dupes of the Spiritual rappers," in laying 1 met two of my friends-Mr. H. and Doctor L.before the public that which I am about to-and Mr. H. asked me where I was going in that Diogenes style. In response, I related the circumit may be thought by some) urges me to submit stance of the note, and my determination to see the end of the affair. The two expressed their willing-I will not (at least upon this occasion) go into the ness to accompany me, and we proceeded together. rationale of "Spiritualism." The public are al- It was now half past cleven o'clock. We passed withready sufficiently acquainted with the modes in out molestation out to the corner of Sutter and Mawhich the "manifestations" are given, to under | son Sts., and thence struck off in a diagonal direcstand thoroughly all I shall have to say. I will not tion over the sand-hills toward Yerba Buena Cemespeak of the singular facts of "Odism," which have tery. Contrary to our expectations, our devious been established by Reichenbach and Liebig, with walk to McAllister Street was undisturbed, save by a clearness only less satisfactory than that with the occasional barking of a dog. When we reachwhich the truths of electricity are proven. I will ed the corner of what we found on inquiry at a not state that no evidence of the Odic fluid can be neighboring house to be Hyde and McAllister discovered in paralyzed limbs; I will not speak of Streets, one of my friends called my attention to a the supposition, therefore, of the above named phy- noise that sounded like a faint groan. We approachsicists, that as mind cannot act directly on matter, ed in the direction whence it came, and found ourand as it is impossible by an effort of mind to move | selves nearing a small house that stands on the a paralyzed limb, the Odic fluid may be the condi-north side of the road, just before you come to tion necessary to lie between the mind and the arm | Larkin Street. This was the house designated in or foot (which are matter) to account for the myste- the note. I rapped at the door, and the little girl the dying man towards his dissolution; and that if so to speak, to which he first awakes, after the

"Father wants you to come in." Mr. Lane, who was lying upon the bed, reached Night before last, (the nineteenth of August) af- forth his hand in welcome: but was evidently surme into the room. After apologizing for not havtion of a tea-poy, on which is a Parian statuette of prised at receiving his note; that he was too weak Venus, one or two daguerreotypes, a small pearl to write more; that he had told Jane to see me in cross and several other little matters of ornament. person, but that she, becoming alarmed at her long it. I started up, but immediately came to the con- He said that it was very kind of me to take so much clusion that the strange appearance resulted from trouble, but that he was a dying man, and had ina diseased retina. (My eyes have been affected for formation of importance to make me acquainted

of course, that if the apparition could be traced to | "But, my cear sir," said I, "something must be the cause mentioned, it would display itself wher- done for you. Fortunately one of my friends is a

done, and that his end was near.

He overheard us and said that he knew all; that nothing remained for him but to fulfil a duty to me and to the world. Before proceeding to the business before us, he told me briefly, his previous circumstances,-his early education, which was liberal,—his poverty, and the fact that his little child west, and back again, and so on, three distinct this patient, sweet little Jane, who, exhausted with watching, has laid her head in my lap and sunk, at bling violently, then sweeping round and reaching last, into a slumber, would by his death be left tion. Was I rightly informed with regard to your alone in the world. He besought me with tears in singular circumstance, I hurriedly threw on some his eyes to watch over her when he was gone, and clothes, and sat down to watch it. After a pause, see that she did not suffer. He did not care about and while my eyes were directed intently upon the her being poor. He expected she would have to needle, it moved slowly round again, reaching the work. He did not wish her to be a burden to me. But oh! he prayed that I would guide her footsteps away from sin and its influence; that I would you are somewhat of a believer in Spiritualism! guide into her a love of purity, and so guard her, that she would grow to womanhood, an honor to herself and a blessing to those around her. I drew

> most to comply with his last wish. His mind was then apparently relieved from its only care and he turned his attention to the busi-

little Jane to me, kissed her, and satisfied the dying

man by promising solemnly that I would do my ut-

ness before us. "My friends," said he, "I must premise my remarks by stating that I am a firm believer in the Great Doctrine of the present century; that we the Spirits of the departed can, through the medium of a principle newly discovered, communicate their thoughts and wishes to mortals upon earth. degrees west. And at length I reluctantly retired. I have been led to this belief by the surest of all processes—personal experience. When I am alone and find a table moving under my own prssive hands-moving intelligently-moving in such a manner as to give me information of events which are happening in the distant East-and which I subsequently find to have occurred exactly as stated through this mysterious agency-nay more, when I feel a nameless sensation-half chill, half tremor-running through my whole body, apparently penetrating to the innermost recesses of my brain, and find my arm and hand moved over the paper beneath it by some influence which I cannot convince myself is not foreign,-when I find my never conceived of before-such as at times it I cannot tell how, but by some strange intuition, takes me days thoroughly to understand,—when I into the circle of the world silently, and powerfully, ing, and when I find afterwards thoughts worthy changes that ever occurred upon the surface of felt power. Behold, how the great change has mathe earth. Geology has told us of mighty epochs my friends. Remember that whole races of the your great country. She announces the glad tidanimal and vegetable kingdom have been swept ings, crying 'the gates of Death are open,' the ladaway, -that whole periods of the world have mov- der of Jacob is reared, and angel-toices are ascended into the still pust, leaving their history legible ing-descending:-from us to them-from them to lasting rocks and strata. Remember that whole among your republic of thought. It was the fitcontinents have gone grandly down and been swal- ting field. Had the seed dropped too early, or uplowed up in the depths of ocean; that whole oceans pole to pole, from the Orient to the Occident. If lectual soil was at last prepared, and the sowers a tremendous epoch; that in which Finity can speak to Infinity,-that in which the Greatest Seal shall be broken, and the secrets of hereafter whispered from strange intelligence to man! I know it -I know-know-"

Mr. Lane here sunk back upon his pillow, ex-

I had stood rapt in wonder and admiration, as I listened to such sentences coming from a man ap- was calculated to render us breathless. After a parently so humble in life. The shadow of death pause I remarked, that the solemnity of this time, stretching up to meet him seemed almost to inspire would not, I freely confessed, permit me to doubt him. The deliberate enunciation with which the the honesty of the dying man. But I ventured to remarks were uttered, coupled with the soul-felt ask the Spirit, if Spirit it was, whether he would carnestness with which he spoke, impressed us all; | not give us some certain proof of the genuineness and for a moment we stood at the bed-side, gazing of the communication as a Spiritual message. in rapt attention at that pale face with its Spiritual expression and its closed eyes. The eyelids seemed ingto me so thin, as to be powerless to conceal the

to be displayed through them. he had any important information to communicate, heart has ceased to beat. Farewell." we must be brief.

of them can be of service to us."

them to Mr. II., who moved the large table into the face upon the pillow before me, the lids lifted,which now lie before me, without whose valuable faint voice he saidassistance I should have great difficulty in preparing these remarks for the press.

Mr. Lane resumed-

Mr. Lane was evidently in the very last stages of ago, I was informed by one of the Spirits, that he should be my daughter. The little thing ran round your motions as if something apart from me; very consumption. In fact the Doctor told me in a desired me to procure some gentlemen either conwhisper, that it was too late; that nothing could be nected with the press, or to whom the columns of a paper were open, to be with me during my last moments: that what should occur at our interview, would be of importance. I knew none of the editors. I had heard, however, that you had devoted several months to the investigation of Spiritualism. and that you were previously, atheistically inclined. The fact that an atheist should have looked into this matter with any degree of assiduity convinced me that you were a candid man, open to convicprevious tenets, and your investigations?"

> I answered in the affirmative. "I am surprised, then, that you have not exercised your advantages, by publishing some of the extraordinary proofs of the science. I suppose you have recovered from your atheism, and that

> I responded that, with regard to the former, I was still quite skeptical, and inclined to a belief in materialism: and as for the latter, that my earnest investigations had only led me to the conclusion that it was unmitigated humbug so far as Spiritual igency was concerned.

Mr. Lane appeared astonished, and after a pause asked me if I had any objection to remaining with him, and awaiting the result. I told him that I certainly had none.

At his request the small table was now drawn uite near the head of the bed. Mr. Lane, who was lying upon his back, stretched forth his thin, white hand and placed it, with the palm downwards, upon the side nearest to him, then closed his eyes as though he were settling himself for death sat at the end towards the foot of the bed, and was in such a position that I could see his face distinctly. The Doctor and Jane were at the opposite side of the bed, and Mr. H. seated at the table in the centre of the room. After a pause the table tipped toward me, lifting Mr. Lane's hand. We all remained in silence! during which the dying man appeared to be putting mental questions; to which the table answered. At length he stated that the Spirit desired to transmit a written communication. Paper and a pencil were procured. The sick man's hand was moved very gently, but the paper moved with it. I then secured the sheet with my hand, and the first communication was as follows, viz:

"The time is ripe. The great truth has entered -as the 'still small voice.' There is sublimity in not trumpet forth the truth. For voice is not to us, nifested itself in every city, and town, and hamlet

on the unenlightened, it would not have fructified. Years were to roll. Years have rolled. The intelbroke slowly upon man. It was right. There must have been doubters. But the Truth is mighty and prevails. The Spiritualists are numbered by hundreds of thousands. And thus as it is, that the seed has taken root sufficiently for permanence and ever-growth, spite of all calamity of skepticism and ridicule; it is right that you should advance one step further. Attend. The meaning of Death is the mission of this interview. Then mayst thou indeed exclaim, 'Where is thy sting, and O Grave, where is thy victory!' Attend, while the passing Spirit performs his privilege and his high duty."

Mr. Lane's hand then ceased moving. The whole

Mr. Lane's hand immediately traced the follow

"Willingly. The whole shall be in itself a test. large jet black eyes within, which almost appeared | For true it is, that one of the first elements of success in this new movement is, that you believe .-I know not how long our silence would have last- Mr. Line shall hold a conversation with you prior to. ed, had not the Doctor called my attention to the during and after death. In which he will give you fact, that the last struggle of mind had hastened his experience of Death, and the facts and scenes.

I willingly dispelled doubt from my mind, and I looked again, and the large, black eyes were was for a time lost in thought at the solemn import upon us-they seemed larger and blacker than any of the Spirit's message. The silence was only I had ever beheld before-and Mr. Lane continued, broken by the low sobbing of this dear little crea-"I wish this conversation recorded. At first, I ture, exhausted, and pale, and scantily clad, who, regretted that you had brought your friends with thank Heaven, has forgotten her affliction for a time vou; but I am glad that you have done so, as one in sweet slumber. Her dreamy eyes have seized upon my heart. Ah! what a shadow within them I then took the writing materials which I had lies! Will she live to womanhood? O! will she brought and after recording, as nearly as I could always love and trust me, with all my faults? Well recollect, the remark set down above, I delivered a day! At length as I gazed into the emaciated center of the room, and proceeded to take the notes the large black eyes turned upon me, and with a

"I am sinking-sinking."

ever I gazed. This, however, I found not to be the physican,"—and I called Doctor L. to the bed-side. Spiritualism, but am a medium myself. Four days assured him with a low voice that thenceforth she bered all. I knew you all. I felt calm. I saw of all articles of food.—Scientific American.

to me and fell upon my breast sobbing violently. "And now," said he frintly, and with pauses between his sentences, "I am ready to die. I feel deep-whose element is different from yoursthat it is good—It grows dim—dim—dim. I am losing earth—losing you all. I know that I live.

know that I live." I pressed my hand gently upon his as it lay up-

It—is a solitary passage, but what I know not.

Are you here? Touch me, touch me—that I may

on the table before me. It was cold. "Are you—are you here? Can you not touch me?

I stooped over him and whispered into his ear that his hand was in mine.

"In mine? in mine? There is no angel here. What was it whispered? I am in no one's keeping. I am passing-0," said he, making a faint effort to rise, "O! that I could stay!-Janie-Janie—that—that this solemn journey were but

Exhaustion had succeeded, and for a moment he ceased breathing. I quietly re-spread his hand upthe table and resumed my seat.

"I seem hovering-I know not where. No one is around me-no one comes to lift me through this solemn gloom. I hear nothing-solitary-solitary in this fearful way. This is-indeed-the valley of the shadow of Death. Where are they, last he cried in despair. "And am I-am I to live -thus? Oh! the fearful Hell of an Eternal Existence alone! no sight-no hearing-no-God-no Heaven, (as I had been told,) no light-Great God! no darkness.'—all thought! My soul is consuming -consuming itself!---Can I live thus forever? O! for annihilation, for anything but this solitude! Why can I not peer through this gloom!---Horror. horror-where are these limbs of mine-Ifeel not my body around me! Oh! lost at length—lost to the green earth-and to my Janie-lost to the sweet harmony of companionship !--- The past none—the Future, a blank !----Great Eternity, am I a God? am I creative? will a world spring at ever. I know it in the dim distance. You are immy thought?—Yes, I create—but it is thought alone—for that is of my own essence. I must be dead. If you are here and I am not yet dead, tell at the end, and as you shall live forever, so have Janie I will try and seek her, I know not how. you lived forever: for your life is infinite. I will Tell the world that in death the Spirit is fearfully explain to-morrow night. Your first stage was not and forever alone! Tell the world that death is self-sentient. Peer not into the past. It will not

stopped; and from the very instant that he ceased weeping. Farewell." its silence. And thus it appeals to man. We can to articulate, I was startled by finding the table slowly rising and leaning toward the bed. And as rose quickly and pressed firmly and steadily against the bedside, as though it were attracted toward the dead body by an immense power.

We were all now around him. The Doctor, who was on the opposite side to us, slowly laid Mr. Lane's right hand, which he had been holding during the dying scene upon his breast, and we remained gazing, awe-struck at this strange death. I believe that for a moment, my heart actually ceased other. Direct, not impeded—silent, and dreamily beating. There was an oppressive pause, which beautiful and sublime! As different from the conmust have lasted at least five minutes. During all this time the table maintained its inclined position, and we still stood speechless, almost breathless. At length we were awakened from our trance by finding the table quietly descending to the floor. It then commenced tipping on two of its legs with a gentle rocking motion. I know not why, but I shuddered at the thought of breaking the deathlike silence, so I took up the paper and wrote,

Imagine our terror at seeing the dead arm and hand which had been lying on the table, strike into rigidity, as though it were a piece of mechanism pulled by wires-lift slowly from the table and move toward me. When it had reached within a few inches of me, like lightning it darted forth and down upon my hand in which I was still holding the pencil. Its fingers grasped suddenly and tightly around mine. The touch was of an icicle. A nameless thrill and terror seized me. Mr. H. fell back; and slowly the locked hands before me moved across the table. The dead hand was so tracing the words that I could read them. They were upside down to itself. The following was the

"Will you finish what you were saying?"

RESPONSE.

"No, that Death is terrible. The silence and the solitude were the Dying—not Death! Tell them that it was a fearful, silent passage to me and those before me. But that it shall be so no longer in ing harmonies from a thousand throats, it is alike fearful—no. It was terrible and has been terrible the Orphean lyre no longer wakes the woods to melfrom its uncertainty. Every Spirit hath known not ody, or tames the listening brutes, it at least perwhen it feels that it has at length lost Earth, but it was doomed to silence and solitude forever! The the minds of man. Lavater warns us to avoid the struggle to know what it is, the futile efforts to see -to hear-followed by the great, all-absorbing consciousness and conviction that it is simply an ex- within his heart.—Portland Eagle, istence, are fearful! But let the living listen! Hereafter, let those that die, be content to pause through the change; for the solitude lasts but a moment, there was nothing around it; now, he knows himself and that into which he enters."

"Are you in the midst of Spirits?" I asked aloud: and my voice seemed to resound unnaturally through the felt silence of the room.

RESPONSE.

His eyes then turned upon Jane with a gaze of hear nothing. I almost torgot the circumstances of Turkey and goose are converted in 2 1-2 hours—an sadness, then rolled slowly round to me again.— my death. But then I was not dead. Slowly a hour sooner than chickens. Roasted veal, pork, "As I have told you, I am not only a believer in The look was enough. I leaned toward him, and sensation of lightness came over me, and I rememand salted beef, occupy 5 1-2 hours—the longest

much as you look down through clear water and watch the motions of the strange monsters of the whose actions are sometimes strange and unaccountable-with whom you have nothing in common."

Here was a pause again for about five minutes, during which the cold, dead hand relaxed from around mine. At length I asked again,

"Are you in the midst of Spirits?" The strange invisible wires were pulled again, for the blue death fingers tightened around my own, and the locked hands traced the following

RESPONSE.

"I found myself gradually taking form-and noving through a long, grand, misty, undulating arch-way, toward a harmony, as it were, of faroff music. All was indefinite. I felt the intense consciousness of my own existence. Nothing more. At length, clearer and clearer I understood the new Universe into which I was entering, and a part of which I formed. I was alone. I heard no voice. But as I swept through the arch, I said as it were distinctly to myself this strange word, 'Forms.' At length it changed to 'FORMS-MOTION.' After I had swept on still further, it changed to 'FORMS -Motion-Harmony.' And then after a pause, to FORMS-MOTION-HARMONY-THE ARCH.' Why my friends of the Future? Is this Death? Is this I repeated them I know not. Soon I was, as it the Future? Is the Spirit-theory then untrue?" at were, uttering 'Forms-Motion-Harmony-The ARCH-CONNECTION.' At length the word 'BEAU-TY' was added; and finally I found myself repeating it over and over again-

"'FORMS - MOTION - HARMONY - THE ARCH-Connection — Beauty — Eternity — Eternity — ETERNITY!' I knew not what it could mean. I know now. I will tell you more to-morrow night. I thought and those in the flesh think, that all they conceive of is everything that exists, save God and the disembodied Spirits. Hence they call it the 'Universe.' I find myself now forming a part of a second Universe; as I have formed unknown through all ages. All have lived and shall live formortal as truly in the past as you shall be in the future. Finity at the beginning must lead to finity advance His GREAT LIVING. Look to the Future. The nervous twitching about the under jaw You are wearied. Remember Janie-see, she sits

"But are you in the midst of Spirits?" cried I.

RESPONSE.

"O, wonderful-wonderful! O, altogether inex. plicable. As you may suppose the rose unto her leaves-as you may suppose music unto the consciousness of man-as you may suppose the harmonious, and ever crossing, and unheard, and dimly understood converse always going on between the elements of a landscape—the cascade and the rocks-the liquid water's ripple and the shore-the forest and the sunbeams—so do the hosts of the new universe around me hold communion with each verse of man with man as is color from weight. Remember Janie-see, she sits weeping. Adieu."

"But I am not weary—I am not weary," cried I, quickly. "More-more!"

We asked and asked again for one more response -but one. The Spirit had, however, left us. I wished to know if they experienced the passage of time in the other world. But not one word could we obtain. At the word "Adieu," the dead hand fell off from mine. The clock struck three-and bewildered with the strange occurrences of the night, and intoxicated with excitement, I staggered out into the air. My friends soon joined me.

[The article was too long to be inserted at one time. The conclusion will appear in the next number.—Ed. Pioneer.

THE MAGIC OF MUSIC.—Music speaks intelligibly to all hearts. Its influence is universal. Its powers have been recognized in all countries, and its professors have ever been esteemed the most gifted of men. It has formed part of the services of neary all religions; and in the ceremonies and pageants of courts has played no mean or unimportant part. In the altar service of the Jews it was no small adjunct; and in our own churches its strains are heard continually, doing its spiriting gently, in raising the feelings of the worshippers above the mean and sordid things of earth and time. Its empire is bounded only by the limits of the globe; and whether heard from the nose-blown flute and rude tum tum of the South Sea Islander, or swelling in pealsecula seculorum! Silent and strange—yes. But potent and absorbing. In modern times its power and influence have been fully recognized; and, if forms its office rightly in humanizing and refining man who hates music and the voice of a child: and in that sentence, had he never written another, he discovers the well of human sympathy deep sunk

QUICK DIGESTION-HEALTHY FOOD.-Of all the articles of food, hoiled rice is digested in the shortwhen the dormant Spirit gradually develops. Then, est time—an hour. As it contains eight-tenths nutrious matter, it is a valuable substance for diet. Snipe and pig's feet are digested almost as quickly. Apples, if sweet and ripe, are next in order. Venison is digested about as soon as apples. Roasted potatoes are digested in half the time required by the same vegetables boiled, which occupy more than 3 1-2 hours-more than beef or mutton. Bread occupies 3 1-4 hours—stewed ovsters and "I had lost you for a time. I could see and boiled eggs are digested in 3 1-2 hours-an hour His eyes then turned upon Jane with a gaze of hear nothing. I almost forgot the circumstances of more than is required by the same article raw.

JUDGE EDMONDS AND THE SPIRITS.

In our paper of Nov. 4th, we published a letter from Judge Edmonds on the loss of the Arctic, in which was given the detail of some communication, purporting to come from the Spirits of those on board the Arctic at the time of the catastrophe. Since when, "the papers" have copied the same in whole or in part with such remarks as to the critic we to inform the reader of what was said, and the Spirit in which it was said, but of this the reader may be assured that in all the notices we have seen, there is not to be found as much good sense or philosophy as should season ten minutes conversation, when two sensible and honest men talk together. We are very much obliged to "the papers," nevertheless, for giving the letter to their readers, as we have no doubt good will come of it.

We are not insensible to the genius of wit, and hope never to see the time when we shall sour over the sallies of humor, even when the laugh is at our expense, but humor or wit that is far-fetch- reached the deck and jumped into the Lake. Stone ed, particularly when the reflection that gives life has not been heard of since. The last words he to it is disrespectful alike to the living and the spoke were "Farr, where are you?" dead, must be a "melancholy guest" at best. The am, said farr, both so enveloped in smoke that they could not see one another. Farr happened to following has the mildest phase of banter about it, find the cabin door and escaped. Stone probably and humorously implies "doubt" while giving an was smothered and devoured by the flames. The outline of the narrative. We take it from the State Capital Fact. The editor says:

reached that world. He does not inform us whether any of the Spirits who came to consult him offered him any fee for his advice. One who came for counsel seemed to be in trouble, as many of the Judge's clients doubtless are, about his family re-

Men may doubt the Judge's word, and consider the whole account as farcical, but sensible thinking men in these days, will be cautious how they commit themselves to a broad denial, because we have facts, well authenticated facts happening every day, that must be accounted for on some hypothises as antagonistic to the popular philosophy of the times, as the seeing and speaking to Spirits by Judge Edmonds. For instance, we have in another column of this week's issue a statement of fact, that the catastrophe of the Arctic was seen by a medium in St. Louis, at the time of its occurrence, and spoken of by him. And we are full in the belief, that before the lesson of the Arctic is all known to this country, there will be such a number of well authenticated facts come to the notice of the reading public, that Spiritualism will gain very much by the information. To illustrate this statement, we give place to the following, which we clip from the Portland Eclectic. The facts are classified under what has heretofore been called "second sight," although the subsequent narrative proves them to be Spiritual sights, for the word "second" explains nothing, as it was called into being in an age of Spiritual ignorance, as its history can testify.

SECOND SIGHT.—One very extraordinary incident connected with the loss of the Arctic, and which is not generally known, is thus related by a New hast summer, and was severely injured, one side of his body becoming completely paralyzed; and after a while he entirely lost the faculty of speech.—

We cannot comprehend the silence of the Press on this start ling instance of Spirit-intercourse on which his father was known to be a passengerwhen he suddenly started up in his bed and exwas the last forever." It is also reported that a be mistaken, gainsayed or denied. day or two before the news of the Arctic's disaster reached New York, an individual in a high state of thirty lives were saved. He was treated as an insane person, and left the office.

not what they did." It is the philosophy of charity Spiritual corruption. and love so to think, yet it leaves in the mind a

are many to-day, as there were during the life-time the most practical of all people, they at once ignore from the dead. This is no assertion begotten of on this subject. spleen or professional cant, for it has not only the self-existing facts to warrant its declaration, but phases of mentality. We have all phases of character, from the idiot to the sage, from the sinner and criminal to the saint and angel, and why not the same extremes of belief, of faith, and ability, to receive new truths?

We make these remarks, that the reader may attach the true importance to the dogmatic doubter, for many are so sanguine of success in convincing are true and honest men, giving the plain but startcome of it at present. No doubt the Spiritual forces now working on the mind will help forward phenomena for the past four years gives, is confirma better state of mental health, but true progress is atory of the whole statement. For fear, however, *low but sure.

ties in the street, religious belief being a thing of Judge Edmonds: seasons and places, to be put on and off like a hat September number of the Pioneer Magazine (a Californian September number of the Pioneer Number number of the Pioneer Number number of the Pioneer Number number number of the Pioneer Number number number or pair of gloves, as the occasion may require. | monthly,) entitled "The Eventful Nights of 20th and 21st of black clothes and white neck cloths. Let any This may be natural in a transition state of the August, 1854." There is great doubt existing in the minds of man casually enter a church, and he will no doubt mind, but should never be considered as indicative some of our community as to whether said article is fiction or fact. I can only say that I know Mr. Ewer, the narrator of the of mental or Spiritual health. The following will incidents and the editor of the Magazine, that he is a thoughtful there constantly for a year, and how soon our show that dreams to-day are as truthful in many man, and entirely incapable of giving publication to so import- friend would wake up and dun him for his pew cases as they were in the days of Mary and Joseph, ant a falschood as this would be were it not true, and one calculated to do so much injury—that the little girl is living at the and should teach the thinker to be very cautious house where he boards. Furthermore, that I have seen Mr. leave; why, it is very cheap. No, Mr. Sleeper, there how to and when he plays the doubter. We hope Harris, who was present at the death-bed of Mr. Lane, and from is more money spent in building church-steeples the tendency of these facts will lead the reader to a reconsideration of Judge Edmonds, if he has any doubt as to the truth of the Judge's statement of parture of steamers; some of whom I know he has sent off

PRESENTIMENT.-How many strange incidents occur in one's lifetime that seem to have happened are mere faint reflections of the past—that they cannot but think the article is true.

hang upon some incident forgotten in our waking moments, but flit over the mind when it may be considered as it were, detached from the body, as angel-wings are supposed to hover over us in our slumbers. We are not seldom reminded of the orce of the expression of the philosophic, though bewildered Hamlet:

'There are more things in heaven and earth, Horatlo, Then are dreamt in your philosophy."

A singular and affecting case of presentiment i

related by the Cleveland Plain Dealer:
"W. H. Stone, of Brecksville, in this county, in company with two others, went West a few weeks ago to buy land, leaving some business with the law firm of Wyman & Thayer, of this city, in which a brother and brother-in-law living in were concerned. On Monday last, said brother-inlaw and a near neighbor of Stone came to town, deemed called for. It would do little good, were and visiting their lawyers on said business, had occasion to speak of Mrs. Stone, who, he said was quite sick, in fact, entirely prostrated by a shockng dream she had had the night before. She ireamed that her husband was dead, had died on a steamboat, and in an awful and violent manner The lawyers informed said neighbor that a steamboat had been burnt on Lake Erie the night before but Mr.Stone's name had not appeared either among the lost or saved, and was probably not on board While talking, the comrade and room-mate of Mr. Stone, a Mr. Farr, came into the office and announced that Mr. Stone was on board with him, slept in fire and smoke that they lost one another. Farr "Here I authentication.
"The very night and about the very hour that

"It seems that the reputation of the Judge as the husband was grappling with this strange, but an expounder of Spiritual mysteries, had even terrible death, the wife had a presentiment, so vivid that the reality could not affect her worse. Is there any religious or moral philosophy that can ex-

> Yes, Spiritualism-for it gives not only the explanation, but the philosophy; outside of Spiritualism an explanation is impossible

SPIRITUALISM IN CALIFORNIA.

The reader will find a long article on the first page of this paper, under the above head, which we recommend to his thoughtful attention. To the of such a development of Spirit-manifestation as is rich promise for the future. here presented.

And yet, in point of just, is there anything more singular or miraculous in making the hand of a dead man write than in possessing other dead matter with the powers of motion, intelligence and will? We say no! But there is something startling in the very conception, because we have been in the habit of making death so awful and anti-natural in all its relation to life, that the intelligence that a dead man has done thus and so, wakes doubt even among some of the Spiritual family. Naturally enough, therefore, this doubt of the genuineness of this article, as a statement of fact, comes to the mind of the reader, for there is not only all the antecedents of the old theology, but the suspicion which daily life is pressing upon him from hoax-dom York correspondent of the Charleston News: "A young gentleman, lately residing in this city, fell ignorance within, and knowledge of the world, and through a hatchway in his father's store some time the fear of ridicule from without, conspire to keep of this City:

the time of the accident to the Arctic, on board of any other supposition. But this silence will not be claimed, to the surprise of all present, 'My father ter world" to oblivion. No! So stupendous a fact opinions of the measure of success achieved by Mrs. died. is drowning!' fell back upon his pillow, and died. must come home to the conscious life of every man It was the first time he had spoken for months; it and woman, and bear witness in language not to have been colored by personal friendship. While was the last forever." It is also reported that a language not to have been colored by personal friendship. While her success was clearly not a triumph, it was cer-

Let the reader, however, think for a moment, on excitement rushed into the office of Mr. E. K. Col- the possibility of three men giving their names to tance with the stage, and more ease of gesture and sleeping child, as if waiting for her to awake, that lecture next Sunday, morning and evening, at Dod- Blanc, and A. J. Davis. lins, exclaiming that the Arctic had sunk, and only a document for the purpose of humbugging the crethirty lives were saved. He was treated as an indulous of the age, and what a state of Spiritual on; but there is, and Mrs. L. evidently, at times, and mental corruption does it reveal? What a forgot the actors around her, and read her part for near two years, who died in consequence of injur-Will some of our very wise editors and learned state of religious destitution and poverty is mani- a drawing-room audience. With more familiarity ing her spine, and previous to death had become nefit of the Ragged School, and it is hoped the rures, which will fill up in detail what has now the D. D.'s be so good as give us the philosophy of these fest in a society that can look on such religious with stage business, and a careful study and exerfacts, and say in what and how far they differ from frauds and call them hoax, and laugh at the whole sition to the rapidly increasing army who look to what Judge Edmonds has asserted in his letter?— thing as a capital joke. We are amazed at the the stage as the only theatre fitted for the proper and added—"Sec, father, I am straight now." When they will explain this class of phenomena cold indifference with which some persons speak of employment of their education, their talents, their She came to him one day apparently with pen on some reasonable and probable hypotheses, the the impositions of society, remembering that the personal charms, or their family misfortunes." Spiritualists will of course retire, as their occupa- boy-poet Chatterton has been consigned to one of tion will have melted into thin air. Good sense will the public hells of public opinion, because he atnot be surprised, therefore, that we keep all our tempted a literary fraud. The publication of this detractors and abusers to the issue, until they give fact has revealed two phases of society, each of paper of Nov. 4th, from Logan Sleeper of this city, us fact for fact, and reason for assumption, or else which shows the absolute necessity for a manifesta- in which he details some good test communications acknowledge that they need jorgiveness, as "they knew tion of Spirit life to save us from mental death and he received from the Spirit-world, through the me- children, which appeared to me proof that the

1st. The general skepticism of christendom on resident of this city. sad misgiving that there must be a superabun- any and all facts that attempt to prove Spiritual and dance of mental and Spiritual stupidity, if the par- immortal life. This is the more startling from the contradiction manifest in the character of the Ame-While feeling thus, we are free to say, that our rican public, for while they manifest a larger share experiance warrants us in the remark that there of intelligence, and have the reputation of being

2d. The supposition of hoax in the case of Mr. Lane and the other parties would involve such mothe authority of general analogy as seen in the ral consequences as almost to crush the faith of friend tell us what is the utility of social intercourse man in his fellow.

Thanks to God, the dawn of a new dispensation gives promise that a better state of things is in store for the children of men, and there is no necessity of looking to total or native depravity for consolation, since we have not only the direct testimony that the parties connected in the narrative, the reason, that nothing but disappointment can ling facts as they were developed before them, but the corroborative testimony which the Spiritual

Dear Sir-You will doubtless see an article published in the rather cavalierly, without giving them any satisfaction; therefore I went directly to Mr. Harris, from whom I learned that about him which I have written above.

JAMES E. AUSTIN. With much respect, yours truly, long ago, and have almost escaped from memory! P. S.-I place you in possession of the above facts, and you The philosophy of dreams teaches us that they know best how to judge of them. I have made inquiries, and

THE DRAMA: MRS. EMILY P. LES-DERNIER

While in a very broad and comprehensive sense all the world's a stage and men and women merely players," we have those among us who seek the stage proper, that they may the better reflect what DO THE SPIRITS OF CHILDREN REthe rest of the world are attempting to perform.-The drama of to-day, however, is sadly out of joint with the Spirit of a humanitarian and pro- suggested by the following communications. There is a coincigressive literature; and like every other depart- dence about them which may enhance their value. It will be ment of society, must be baptized in the fellowship seen by a comparison of dates, that the one comes as it were in of a new and expanding intelligence.

the philosophy of the past; but a little reflection premature death is inevitable, and children are mostly subject to the drama "to hold the mirror up to Nature," the stage from the very order of things, must follow in the clear the Spirit is near to him and consoler. the path of civilization.

The constructive mind will see the importance of developing such phases of character as will call into being the dramatic elements, for a higher art, the same state-room, heard the alarm of fire, rushed such as a refined civilization would delight to own and the perfections of artistic culture.

of the play, powerful proofs of dramatic genius.

occasions do what they can to reward him for the friendly and gentlemanly manner in which he seconded the desire of Mrs. Lesdernier to appear before a New York audience.

We could say much as to the acting of the evenfollowing, which we take from the Daily Tribune, Mr. R., however, (at that time having no knowledge of this City:

Lesdernier; some so very flattering that they must tainly flattering for a debutante. She showed a sleeping in the same room, eight years old, skipping to do, and we hope both will be done if possible. very proper idea of the part, but wants acquain- about the room, but at the same time watching the

SPIRIT-RAPPINGS.

I find a communication under this head in your that she had learned to write.

I was long since satisfied that there must be all shades of opinion in this sphere as well as the next, and all phases of development, but this phase of it surprises me more than any I have yet seen.

He asks the question, (and says he has often askof Jesus, who would not believe, though one rose both in their determined rejection of all evidence ed it of Spiritualists,) "What is there about it all that constitutes real, intrinsic, definable utility?"-Surely, our friend's faculties must have been sleep-Surely, our friend's faculties must have been sleeping when he propounded such a query. Will our
friend tell us what is the utility of social intercourse
in this sphere (or world?) What real, intrinsic, definable utility (only from qualifications) is there in an
intercourse with our fellow-man, or wives and children? What utility in associating together.

Yours in the faith,
FRANCIS E. Hyen.

Yours in the faith,
FRANCIS E. Hyen.

St. Louis, Not. 2, 1854.

Yours in the faith,
FRANCIS E. Hyen.

St. Louis, Not. 2, 1854.

If the friends will have a little patience, doubt will
die out in a very natural way, for it is not only a
convincing argument to say "by their rivits ye shall
know them," but it is conclusive.

We are in favor, therefore, of this popular mefitned deals unawanthought. They are as old as human thought. They are as old as human thought.

The ideas of modern Spiritualism are not new to the student.

The ideas of modern Spirit dren? What utility in associating together in a and discussed upon? I ask him this question, be-

sessed yearly on that to keep a "cheap Bible reader" and "expounder" in bread and butter, and be welcomed to a seat, but let the same man attend rent, and if he would not pay it, compel him to

But our friend went there determined not to be convinced in the reality of Spirit-communion, and having that fact clearly proven to him against his will, he falls back upon his fourth-qualified utility. Never mind, Mr. Sleeper, prove the fact of Spiritintercourse, and we will find the uses of it, and by

that time our friend will probably be awake enough to see the light shine clear and bright.

St. Louis, Nov. 7, 1854.

MAIN NEAR THE EARTH-SPHERE? This question has been with us for many years, fundaments as it is to the philosophy of experience, and very naturally is answer to the other. Whether sister Hyer will find the needed information or explanation in it she must say. We find marked We find some indications of this progress in the significance in the communications, as they awaken convictions Spirit and philosophy of the modern drama, and that to-day act as consolation, and suggest a philosophy on look upon it as a very significant fact. Much fault Delty. It cannot be otherwise than consoling for the mother the death of children, which has all the wisdom and goodness of is found, however, with the stage, because of its and father to know that the Spirit of their darling is near them, lack of Spirituality and conformative tendency to depending much on their culture and purity for progress and will save much criticism, for if it is the mission of this condition of things. Still compensation, which is the silthe clay, the Spirit is near to bless and console.

And the beauty of this consolation is found in the wisdom that makes it fundamental to the happiness of both parties,-for while the suffering parent needs the affection and love of the child, the youthful Spirit needs the culture of carth.

the consistent friend of the stage, and rejoice in nications from Spirits, by the medium Mr. Rumevery effort made to develop the manhood and wo- ford, of this city; and although in themselves they manhood of its representatives, that their efforts are unimportant, yet as an elucidation of the mysmay "lire, more, and have a being" in the memo- weight and importance. Mr. R. hears and sees in- as Master Jonny, and rapped with such genuine for the young. "Lida's Tales of Rural Home," with remarkable facility. The precise position In this particular the stage is on the advance, as which young children occupy after leaving the many that are now attracted to the drama, as a earth-body, I have long been curious to know, and profession, come with the spirit of a "first love," the ideas which I have received from the interior, and some with the riper culture, which long years correspond with those we must draw from Mr. of study and discipline have given them. The lady Rumford's intercourse with them. Of the reliabilhas been our pleasure to know within the past few eral tests, which render it beyond a doubt that he may be in selecting the drama, as a profession, she the Spirit of a man who perished in that disaster: intends to unite the three, as we are informed she this he spoke of before the news of the loss of the has already in the hands of some prominent pub- vessel arrived. He is continually holding familiar lisher in Boston, an autobiography, which will ap- intercourse with Spirits, not only with those with general reader, it could not fail to be interesting pear in the early part of the Spring. We mention whom he was acquainted in the flesh, but with than fiction, and yet he may never have dreamed which, if it was not all the critics could wish, gave ality of his visions. He says that he is convinced that young children do not leave the earth, for Any conclusion that may be predicated on the wherever there are children in the form, he sees first effort of an aspirant, will in most cases be a numerous Spirit-children mingling naturally in their failure, judging from the history of the stage. We sports, their joys and sorrows. Last summer, a have nothing to offer, therefore, but words of hope child in his neighborhood of about two and a half and encouragement, for the lady manifested not on- or three years old, died suddenly of cholera: its illly a very true conception of the character, which ness continued about three hours. Mr. R. was was studied at short notice, but gave in some parts with the child before and after the time of dissolution. The parents and immediate friends after We hope the Spiritualists will remember Mr. the death scene, expressed great and violent sor-Wiseman Marshall, of Boston, and on all suitable row. During the afternoon of the same day, the child was brought by his Spirit-attendants to the medium, apparently for the purpose of reassuring the little fellow in his new and strange condition. He was weeping and sobbing most bitterly, and appeared comforted that violent grief had not also rendered his familiar friend frightful.

Calling one day at the house of a lady who a short time previous had lost a child a year old. of the fact,) perceived a child sitting upon a table "Mrs. Lesdernier, the well-known poetical reader, at which the lady sat sewing, eagerly watching her made her fiirst appearence on the stage on Wednesday night at the Metropolitan, as "Evadne," in Shiel's tragedy of that name. She was supported as it was affected by her; his description anthe pall to bear this witness of "another and a bet- by Mr. Eddy and Mr. Marshall. There are various swered to the looks of the child who had lately

> One morning while yet in bed, he saw a child she might join in play with her.

deformed, is frequently with him. She at one friends may be inspired to give freely. time alluded to her condition while in the form, and paper, and wrote his name in a large hand. Her aunt (a Spirit) being with her, remarked that is to be hoped that the friends of reform and pro- not be done in a day nor exhausted in an age, but she (the child) was delighted to show her father gress everywhere will second their efforts to the each in his own way should lay his offering on the

He related many other and similar interviews which he had experienced with his own and other diumship of Miss Sarah Jane Irish, who is now a portion of the Spirit-world inhabited by undeveloped mind, is on and near the earth. As this idea becomes more and more familiar to the general mind, surely the only consolation which can be given to a bereaved mother, will be in this one idea-that the lost one is still near, and still dependant upon her for instruction, and for the fond ca-

Will some one of your readers give extended views upon this subject?

Somewhat more than a year ago, while living in church for instance, to hear the cheap Bible read Cambridge, Mass., I was pained with the intelligence of the sudden death of two cousins, within cause one answer does for both, and when he gives one week. They were named Alice and Juniata a satisfactory one, he has answered his own query. Stuart: and were very gentle and loving little girls. But for fear he will not answer it, I will tell him I was sad; for I never hear of the death of caredthat if social intercourse is of any "real, intrinsic, for, and free and happy children, without wishing definable utility" in this world, it surely is as much that I might take their place beneath the coffin-lid, or more in the next, and I will refer him to Genesis so that they might live on in the world which, to That a persistent and a dogmatic skepticism should come from a christian society, is of all things the most wonderful, since the faith of christendom, in many of its cardinal theologies, has no better foundation than a belief in "dreams." Did we copy from the Sacrator of the fact that the might find "anusment as in an idle with the reader may aluse a pulpitism,) this fact would be enough, but most men to-day are christians in church and skep most men to-day are christians in church and sevent mental ever breatted not the time in the ctream, I could not choose but ut-the friend loves to har pupon grandeur of the cternal, I could not choose but ut-the friend of sympathy with those more nearly in the fact that the medium receives pay. He w for the fact that man was "created not to live them, is so glorious and glad. But, since their good and pure subject of reform.

TWO INFANT DEATHS. A sweet and playful chernb with round limbs,

And white as though of Living marble wrought, Poised half on sprouting wing, swung, wild and free. Upon the jewelled door that leads aloft: So that a bower, wrought of silver vines, And columned round in jets of opal stars, Flung glimmers through the vestibule of earth, Tinging our Allie's Spirit with the light. The little girl awoke, and sprung to meet Her counterpart, the truant child of Heaven. But, ere she took the cherub's hand, her eyes Were shaded with fond tears; for, in the dim, She saw her Juniata's mortal path Mapped through wild glens of grief. The angel-boy Called to his brother from within, and bade The idler bring the babe. Allie grew glad, And clasped and kissed her guide, who gently led Her down a windless dell of mossy seats With myrtle laced, where all was still as peace, Save the low fluting of a lulling psalm Breathed by a scraph mother, smiling there, To see her favorite boy mated so soon.

-A clang was heard, like the rich stream of song Wrung from a falling harp. The diamond bar Had closed, and Juniata stood within

The sisters, with their friends, have gone to seek Their infant brother John, who died ere they Were born. When he is found, the five will come With violets in their hands, to dear friends Of the old household band, and whisper them The lovely secrets of the Happy Land. September, 30th, 1593.

-And there seems to have been prophecy in this "utterance."

A few days since I called upon Miss Kate Fox, again, quictly withdrew.

"sav his sav." Now, my dear Editor, I am, same as Uriah Heep, "a numble person," and belonging (perhaps) to pre-paid, on receipt of 36 cents in money or Postthe category of Willis, Bayard Taylor, Greeley, age Stamps. Address (post paid) Miss Emily Gay, and the sundries, who, dwelling sublimely in a Hopedale, Milford, Mass. whose name heads this article is one of the few it lity of Mr. R.'s interior vision, there are given sev- cloud, say Home Journal-wise, "That is what we saw, but of course, we don't believe it." Quite as has been our pleasure to know within the past few eral tests, which render it beyond a doubt that ne saw, out of country, in whom we find much that qualifies her actually sees and also hears; for instance, he saw non-committal as some persons of the modern A Lecture on the Law of Spiritual Development. By J. West Neviss, Philadelphia: Published by Thomas Price, 33 Dock Street, 1854. statement of facts: inquiring-Is this phenomenal occurrence explicable on any other assumption than that we are all betimes recipients of Spiritual influxes, and utter words, the revealment of whose full meaning lies couched in hereafter; as in this even as a work of fiction; what must it be as a this fact, that the reader may know that the life of those who are strangers, who frequently give their instance, when, "in the fullness of time," as had narrative of fact? The Spiritualist has long since the lady has been one of events and culture. Dulames, and so truly the circumstances attending been unwittingly foretold, there came tokens from convinced himself that truth is strange, stranger ring her short stay in this City, she made her debut, their earth-life, that all doubt is removed of the rethe unseen, of cherubim waiting to "whisper love-the best proof of being a diligent and well read ly secrets of the happy land?" New York, Nov. 8, 1854.

THE RAGGED SCHOOL.

ged School meets with the warm sympathy of the from a study of this Lecture. Spiritualists. The ladies have been in the habit of For instance, Mr. Nevins, while complimenting meeting every Monday afternoon at Miss Dow's Christianity, introduces very freely the imputations Room, 467 Sixth Avenue, to make articles of cloth- of mythology, which Volney, Taylor, and others, ing for the children of the School, and on last have urged as antagonistic to the philosophy of its Monday afternoon, the ladies present went into a religion. This species of skepticism has since cultemporary organization for the purpose of getting minated in the writings of Strauss, and has given a things together for the Fair. It was thought best more philosophic consistency to this class of specuthat a large committee should be appointed to soli- lations. The introduction of these and other views cit donations in behalf of the Fair. That the of a like character, taken from the "Types of Manfriends may know who compose this committee, we kind," and the speculative writings of the modern give the names.

> Mrs. M. N. Wilsey, MRS. DANIEL G. TAYLOR. MRS. DANIEL FITZGERALD, MRS. RECBEN A. STKES, MISS MARIA A. SYKES. MRS. ROBERT G. EUNSON, MRS. KARMAN LEVY,

MRS. HARRIET D. RIKER. The friends will please keep this committee in apparently about the age of his daughter, who was mind, as they may be called on, both to give and towards some names in social philosophy, by many

The editor of this paper, J. H. W. Toohev, will

best of their ability.

LECTURING SEASON.

very important item among the good things of the fall and winter seasons. It seems very natural that such should be the case, as the evenings are long, and lecturing a very practical way of getting long, and lecturing a very practical way of getting information. The benefits and defects of this method of communicating information to the people, like many other popular measures has its party. like many other popular measures, has its party, Still he does not ignore the past, but thinks kindso that discussion has to vindicate this innovation by of it, as every generous and grateful student on the usages of olden times. We think, however, should. He says: if the friends will have a little patience, doubt will

United States will take measures to have the new The following extract, with which we close, gives philosophy fully and fairly represented during the the writer's views on Christianity, its present forms, coming winter.

As suggestive of a method by which this can be listic reforms. effected, we give place to the following letter, which effected, we give place to the following letter, which it is hoped will have a good effect in prompting the formation of like associations. We do not ask nor expect them to be exclusively devoted to Spiritualexpect them to be exclusively devoted to Spiritualism, but we do hope they shall be secred to every

public meetings, hold regular weekly circles, and transact such other businesss as might come beture will be suggestive of the culture that must

The following persons were chosen such comnittee:

Rev. II. Slade, Mrs. B. Huling, A. A. Kellogg, Esq., Mrs. R. H. Newton, Mr. B. Huling, Mrs. J. W. Crossman, Dr. N. Bedortha, Miss C. Green. Yours with respect, A. Sterneurgh.

MRS E. J. FRENCH.

at the rooms of the "Society for the Diffusion of Spir- writer. itual Knowledge," 553 Broadway.

o'clock, P. M.

BOOKS ON OUR TABLE.

LIDA'S TALES OF RURAL HOME.

In our issue of last week, we called attention to Miss Gay and her publications, believing that the enterprise would meet with a liberal patronage from the Spiritual family, as soon as the mer

its of her case were known.

We give place to the following, as it gives some additional information on the subject, and commends the labors of Miss Gay rom the Spiritual stand-point. Br. Tooney: Allow me to call your attention to

the fact that Miss Emily Gay, of Hopedale, has commenced in a humble and quiet way, the publiat the rooms of the Christian Spiritualist. This cation of a series of juvenile books with the above lady I am certain, can know nothing of our family title; the purely moral and Spiritual tone of which history, and little Allie and Juniata I had nearly will recommend them to Spiritualists as fit books forgotten, and was not thinking of them, nor had to put into the hands of their children. There is a thought of them for many days. It was, there- great abundance of Spiritual literature, much of fore a surprise when the raps announced their which we may be allowed to say is quite inferior. presence, and they identified themselves by telling but we believe this is the first attempt to embody their ages, time of death, etc., and affirming that the truths of the new philosophy in simple and they knew me, selected my name from among some | naturally told stories for children. From our knowfolded slips of paper, which I could not have done ledge of the author of the tales, we think the Spirmyself except by accident. They called for the itualist public may anticipate from the same source alphabet, by which they conveyed several messages more and superior works to those which comprise evincing child-like regard: gravely informed me the series so far-supplying a real need of the that I comprehended as much of the internal life times. There are few juvenile books that do not DEAR BROTHER: I was much pleased a few days as they had to communicate; and giving a signal centain something which the Spiritually enlightened out together into the cabin, which was so full of and bless. The true reformer, therefore, will be since, by listening to the recital of several commu- for their recognition, with the promise to come do not object to have their children receive as truths. A few written by Swedenborgians, and The next day at the same place they presented some by the more liberal of the other sects, are themselves, and again spelled out the proofs of the least objectionable. We hope other Spiritualam," said Farr, both so enveloped in smoke that may not pass from the mind of the observer, as a tery which in a vast pall of ignorance hangs over their identity. Another little intruder also came lists will enter this department of literature, and mere imitation, successful more or less, but that it Spirit-life, these otherwise triffing facts, assume with them, who, quite at home, introduced himself that we may soon have a library of Spiritual books parties are all well known, and these facts need no ries of the age, as the inspirations of a higher life, teriorly, and apparently is impressed by Spirits boy-like vigor, that his sisters were fain to retire, will be a very acceptable present for the little ones, and allow the young philosopher free scope to and we advise parents to secure them for holiday gifts.

The Series, seven in number, will be sent by mail,

Boston, Mass., Nov. 11, 1854.

We have read this Lecture with pleasure and we hope profit, although the attempt is too general and comprehensive for one lecture to have the necessary clearness and detail of evidence on each point satisfactory. It is very evident, however, that Mr. Nevins has not been "slothful in busistudent. While, however, we admire his diligence, and respect his catholicity, (for we flud him quoting from all the heretore tabooed works of the "liberals," from Volney to Comte,) we cannot say that We are happy in being able to say, that the sug- we think it judicious to make so many issues with gestion to have a FAIR for the benefit of the Rag | the faith and culture of the reader, as is inevitable

Germans, can only confuse the general reader, for there is just enough said to make him conscious of error without giving him the fundamentals of a phi-

losophy by which he may at leisure and in detail solve the issue to his liking. Beside this, Mr. Nevins makes some remarks which shows him to be more in love with the speculations of the intellect, which ultimate in abstractions, than those of sociology, that ultimate in the reforms of society, since he is not over respectful considered of great depth and philosophical autho-

rity. We mean such names as Fourier, Louis worth's Academy, on the philosophy of Philan- We instance these items not to make issue with A little daughter of his own, in the Spirit-world thropy, and the necessity of practical reform. - the author, but to premise the suggestion that he defect of obscurity and assumption. We hope this The promptness with which the ladies have tak- may be done, as the philosophy of Spiritualism en up the cause of the School, and the spirit of ac- needs both elaboration and method, so that in its tive cooperation that seems to animate their efforts expansion it may marry the elements of truth in argue good for the progress of the enterprise. It all history, science and religions. True, this will altar of truth, that the master builder may all in

> For a few years past, lecturing has got to be a we had marked many for insertion. It will be evi-We must be content with a few extracts, altho' dent to the reader that Mr. Nevins makes good use of Spiritualism, since he finds

good time make them "parts of a stupendous

The laws of Spiritual intercourse, as evolved in these modern

and what is like to result from most of our social-

"The best of men
That e'er wore earth about him, was a sufferer;
A soft mock, patient, bumble, tranquit Spirit;
The first true gentleman that ever breathed."

come to the Spiritualist, before he can say in deed and in truth he is a believer in Spiritual intercoure.

THE ILLUSTRATED HYPROPATHIC REVIEW: A Professional Work; New York: Fowlers & Wells, Publishers, No. 308 Broadway.

This Quarterly is devoted to the cause of health in general, and to all reforms that tend to the development of the physical man. The editor, Dr. Trall, is well known to the read-

ers of the Water Cure Journal as a radical reform-This well known medium has just arrived in this er in the medical school, and his book publications City, and may be consulted every day in the week, show him to be an able and accomplished

We cannot say that we agree with him in all his Her hours are from ten e'clock, A. M. to five conclusions, nor is that essential to the present notice, but we do most sincerely sympathize with

to the need and use of what is called medicine. culture of the reformatory public demanded more Journal. It has been published one year, and is subjects that need so much detail, that they cannot ated by the kid gloves and standing collars of mod- her leave. And now receive a full and free discussion in the columns of ern Christianity. Rev. Dr. Shaw, of the Methodist a paper. The public, however, must be content | Church, had the temerity to believe in such things, with the change, since the past's year experiment and his Church excommunicated him, and politely has given them time to cooperate with the publish- requested him to "go to hell." Now you see it fear in these days of cheap things, that there is wear sectarian "small clothes," unless you admit a lack of discrimination on this subject as well as that God and His angels said all they had to say others, since it is a fallacy of the times to buy be- on the day that St. John finished the book of Revcause it does "not cost much." Of the contents of elations, and closed the door forever on the munthe present number we can only say, it is equal to, dane sphere. But for the sake of goodness, tell us if not superior to others, in variety and matter .- where you learned the doctrine of Spirit-progres-The following, which is the editor's notice, will ex- sion? Not from standard theology—not from pulplain the nature of the contemplated change.

"The present number completes the arse volume, dead, but the caroer of the Ereview, It is not, however, dead, but changed. Though its form is discontinued, its matter and spirit changed. Though its form is discontinued, its matter and spirit changed. Though its form is discontinued, its matter and spirit will appear in another—probably a better—shape. The new weekly paper already announced as about to be issued by the publishers of the Review, will contain, hereafter, the more popular and non-professional matter of the Water-Cure Journal, leaving the columns of the Journal open to the more strictly professional and eclentific essays, communications, reports, &c., for the publication of which the Review was established.

This arrangement, we have reason to believe, will be satisfactory to all, whilst it will certainly enlarge the area of our cducational operations; for after all it is the public—the people—the general mass of mind—that we wish to educate and clevate, in order to introduce successfully the gospel of peace on earth and good health to man.

Noctry.

And Poesy, too shall lend her aid. Persuading as she sings,-Scattering o'er your shaded earth

> [From the Sacred Circle.] WASSAIL BOWL.

BY JOHN N. MAFFIT, THROUGH MR. MOYT

He sat him down in the calm, still night,
That man so lone and drear;
The fire-flies flitted by in his sight,
And a voice seemed whispering near;
Though brighter glowed the fire-flies' lamp,
That voice awaked his fear.

It told of friends in the greenwood shade, of the pleasant things his little ones said,
Who now are sleeping there.
And the fire-files flitted by in his sight, While he breathed a sorrowing prayer.

Then surged his mind like the tempest's howl, His thoughts so lone and drear, And he flew away to his wassail bowl To drown his deep despair.

And the fire-flies flitted still in his sight

"Oh! wassail bowl!" I heard him say,
"My lips shall press thy brim,
For thou caust drive these cares away That cause my brain to swim."
Though the fire-flies flitted still in his sight.
The light of his soul grew dim.

To drive away his care.

Then a spectre rose from out his cup-The man so lone and drear; It raised its bony fingers up. While shook each limb with fear, And the fire-flies flitted still in his sight, In vain his heart to cheer.

"Oh! list thee, man," the spectre said,
"Peace dwells not in the bowl,
"Tis a burning lake whose fires are fed
To charm and drown the soul."
And still the fire-liles mocked his sight
To the distant thunder's roll.

YOUR HAND I TAKE IN MINE.

BY GEORGE P. MORRIS.

Your hand I take in mine, Willie. And fancy I've the art
To read, while gazing in your face,
The records of your heart;
Tis joy an honest man to hold,
That gem of honest worth,
By me more prized than all the gold Of all the mines of earth, Willio, Of all the mines of earth.

I've marked your love of right, Willie Your proud disdain of wrong I know you'd rather aid the weak Than battle for the strong. The golden rule—religion's stay—
With constancy pursue,
Which renders others all that they Can ever render you, Willie, Can ever render you.

A conscious void of guile, Willie.

A conscious void of grane, while.
A disposition kind,
A nature, centle and sincere,
Accomplished and refined,
A mind that was not formed to bow,
An aspiration high,
Are beaning on your thoughtful brow,
And in your cheerful eye, Willie,
And in your cheerful eye. I never look at you, Willie,

I never look at you. Willie,
But with an anxious prayer
That you will ever be to me
What now I'm sure you ste.
I do not find a fault to chide,
A foible to annoy,
You are all your father's pride,
And all your mother's joy, Willie,
And all your mother's joy.

You're all that I could hope, Willie,
And more than I deserve;
Your pressure of affection now,
I feel in every nerve.
I love you, not for fashion's sake,
But for yourself alone;
And this is why your hand I take
So fondly in my own, Willie,

So fondly in my own. THE ANGELS WHISPER.

In the hush of a beautiful eve Of the glorious summer time Of the glorious summer time, When the fancy bright visions may weave Of a holier, happier clime, And the stars with a glimmering light Of their earliest radiance shown, To gild the tiars of night, And brighten her shadowy throne.

Kneeling low by her curtained bed, Where slumber'd her beautiful child, A mother her rosary said To the meek and undefiled. With her eyes upturned to heaven, And an ivory cross on her breast,

And her prayer was carnest that even For the child of her love at rest. And she prayed that the angels might come, On wings of celestial light,
To brighten the gloom-of her home,
And guard her beloved that night;
To guard with a holy care
The fountain of pleasure's pure streams,
That he in his rest might share
In the bliss of their own bright dreams.

E'er escape from the guiles of men
And the ills of an olden birth,
And his Spirit be spotless as then,
From the chills and the blights of earth.
And lo! ere that prayer was o'er,
Ere its echoes died on the air,
And silence was reigning onco more,
A guardian angel was there.

And he bent o'er that couch of rest,
And whispered one word the while,
And the face of the little one blest
Shone with an immortal smile!
For the word there whispered was "Heaven,"
As in vision it burst on its sight,
And its real he know that own the And its real he knew that

For he slept by the gates of light.

ward form dead, yet liveth, yea, more alive than Firexo SLETPER, Your letter in the Christian Spiritualist. Your letter in the Christian Spiritualist. Your letter in the Christian Spiritualist. Oxocember 4, has a few important points which I take the liberty of reviewing, in the spiritudes, were not phantoms. Historical photosphore in the sincerity that you clause, it is easily that you clause, it is easily that you clause, it is easily that you can did not control the sincerity that you clause, it is easily that you clause, it is easily you were convinced of the fact of Spirit-inter-course at a single some, together with the fact

pit teaching. If such an idea ever found a resting place in any of the manifestations of sectarianism. it remained at rest, for none dared to give it an expression. Ask any theologian where, and how, the Spirit exists after leaving the body, and if you are a member of the Know-Nothing Society, his answer will convince you that he also is a member, and well posted up in the secrets of the Society. Mum is the word; he knows nothing about it Theology tells of only two conditions of the soulone before death and the other after; but whether the Spirit lies in the grave waiting for the blast of Gabriel's horn, or lives a dreamy, shadowy, intangible existence, in a far-off corner of eternity, is a question that the forty thousand theological expounders of this country are as ignorant of as the unborn babe.

Again I ask, where did you learn Spirit-progression? You might have learned it from intuition or inspiration, if you had the hardihood to listen to such teaching; but theology does not teach it, and its palpable ignorance on what it ought to know, is the principal reason why three-fourths of our entire population are infidels. Hundreds of thousands of these same infiels, over whom the Church has no influence, have been converted to a positive knowledge of Spirit-life in the last four years, and you should continue the investigation, you might find that there is something yet to learn. Men in ter for years, and find that they have not yet passed the rudiments. Surely you would not assume that you could learn it all in a single hour? Your gratitude to God for permitting us to know

that we have souls, is a commendable feeling, but side of a church; and by every system of begging you fully to realize and know that that can be invented, extorting money for the "support of the Gospel." In conclusion, you express a wish that "mediums," "mystery mongers," and the "Spirit-ministry," in general, would "return at once to embrace Bible truth." Now, sectarianism, or any part of it, go back with us. We would like to hear from you definitely on that point, for your warm Southern temperament might carry you into "Bible truth" as far as the "eye for an eye," and "tooth for a tooth" theology of Moses. Our cold Northern temperaments are very much averse to gouging and biting, and for that reason we prefer the plain, simple religion of Jesus, to all that came before it, and to all the senseless forms that have attempted to counterfeit it since.

We love Spiritualism because it confirms the Gospel of Jesus and fulfils his promises, which the Church ignores, and the sweet consolation of Spirit-converse is beyond the poverty of language to express. Like yourself, I have an angel-sister. More than thirty years ago she came into this breathing world, and in four short days she was Mr. Toohey made some remarks in reference to the letter just gone. I was but a few years her senior, and I forgot her. On different occasions, through different
which will tend to inspire all that our friend wishes to impress
gated to strike at the root of this evil. You must receive into got her. On different occasions, through different mediums, she addressed me in that exquisite soulpoetry, that is fragrant with the odors of musicflowers. She refused to identify herself on each could not conceive of the instrumentalities by which a bereafter occasion, till I became somewhat indifferent on that there is a better world, and he stands erect in the strength of his point; but when she told me who she was, and of own manbood. If, even while destitute of hope and consolation, felt very little like asking for the "real, definable utility" of Spiritualism.

Friend Sleeper, I am your brother, S. M. Peters.

West Troy, Nov. 13, 1854.

[For the Christian Spiritualist.]

New York, Nov. 14th, 1854.

stamped upon all we behold; the flickering scenes stood, to be vilified, it is hard to go down to the grave with the carth-plane. My dear sisters, you have a work to perform of mortality soon pass from our view, and the outer form sinks into decay. The grave closes upon all and indeed are they unhappy. The writer of the following which the outward senses behold, and we put on the habiliments of mourning as being indicative of our sorrow, forgetting that when a body dies upon earth, a soul is born in heaven. You have met with what the world would call a

sad bereavement, the loss of an only, dear, and affectionate sister, and the relation which we sustain to each other renders it fit that I should offer you a word of consolation. But I am aware that you, like Job, will exclaim in the bitterness of your anguish, "miserable comforters are ye all." The scenes of our youth, with its ten thousand pleasures, are vividly before us, and she whose laugh was the loudest can now only echo in a brighter and more beautiful sphere above. Though to the out-

writer, he makes a free use of the various forms of greater marvel. The most devoted christians are canopy of heaven. The chamber of her departure rations native to every soul. You must remember, my breth- position. I acknowledge my superiors, but if I possesse anything publication, the better to bring the subject matter troubled with seasons of doubt, and on their death- echoed with no unmeaning, or hysterical wails, but ren, that unless you faill your missien in your own soul, and on their death- echoed with no unmeaning, or hysterical wails, but ren, that unless you faill your missien in your own soul, and before the public, and the publication of the Quar- beds it needs strong minds to calm their fears and each countenance, though sad, bespoke a calm sub- greatest purpose of your existence. I came to speak a few words terly originated in the conviction that the present nerve their souls to face the invisible world. Your mission to Nature's stern decree. The body, worn of consolation and comfort to you who are bowed down by the confidence in dreams is also surprising. I infer out by the most emaciating disease, made but little load of care, and point you to the immortal home which awaits claborate and philosophic issue than would be consisthat you actually converse with the Spirit of your struggle to retain its life-giving principle, and as adternal and live the spontaneous, inward life, which, if you will tent with the general character of the Water Cure sister in dreams, and that you knew it before you vancing time tolled the hour of ten upon the music be passive, you will find up-gushing from the depth of your beinvestigated "Spirit-rapping." In the good old of its vibrations, the Spirit, weary but pure and ing. My brothers and sisters, there is a higher and better life, about to change its character to a more popular Bible times, men talked with angels in dreams, and lovely, took its departure from the body, and probform. We regret the change, as we think we healed the sick by the laying on of hands; but ably again visited her dear parents, brothers, and the blessings which flow out from you will return after many shall be the losers by it, because there are some such vulgarities are too unfashionable to be toler-lonely sister, from whom she had so recently taken days, filled with flowers of love, of truth, of universal beauty. He "Labor and sorrow she no more shall know

And bitter tears of anguish ever cease to flow." The Spirit-world to you now possesses more attractions than ever before. It is adorned with aners if they wished to sustain the Review. We would not be safe for you to visit this region if you other jewel, which to you contains unspeakable beauty, and it may be possible that a friend is sometimes taken, because the Divine One sees that their ministry can act upon us more powerfully from the which they wish you to attain. Do all you can to smooth the unseen world than amid the infirmities of mortal path of the down-trodden. Do not, I pray you, grow weary in

The ever-varying and tumultuous scenes of life drink in all our thoughts, and with our friends about us, engaged in the same mundane pleasures, death and the Spiritual world are remote, misty, and half fabulous; but as one after another, upon whom we depended for happiness disappears, the current of our reflection changes, and we begin to realize that this is only a transitory and rudimental the Great Divine Spirit: - for God is a Spirit. He is a Spirit give if they chose to do so. On motion of which the audience state, wherein we should make preparation for that which rules in the inmost heart. Go deep down into your sewhich is progressive and eternal.

gaze upon their cold forms for the last time, the deep- mediums; do not seek for the external manifestations, for these est and most imperative demands of our hearts are cannot convince the feelings or the heart; they only convince to know, or to have some assurance, that they still love, and are with us, and care for us. Without being passive to the Great Divine Spirit of Truth, and its influthis assurance, the grave is an eternal oblivion, a separation which beholds in the future no re-union, and like Rachael "will not be comforted because they are not."

But let us remember that our lot is cast in a pleasant time when this assurance is given as the assurance that

> "Saints above hold sweet communion With the loved ones vet below. Blending in unfettered union Thoughts that none but angels know.

Can you not look beyond the portals of the temb and realize that your sister is still living and is a real personality, having lost none of her pow- pure and holy Church upon this earth-plane, and tear down ers, and is yet as much a sister as before? Do still you ask for the real, intrinsic, definable utility you believe that the mantle of flesh was all that of Spirit-manifestations. Perhaps, my friend, if bound you together, and that in its decay the union a vain thing to worship God, but the vanity is all in the way you should continue the investigation, you might is Grayer broken? Oh no! down deep in the reis forever broken? Oh no! down deep in the recesses of your soul are the well-springs of love our country, who have the reputation of high in- which flow up and mingle with hers, whose out- And it is time that men and women sought after this true way. tellectual powers, have been engaged in this mat- ward form you no longer see. Heart still responds Spirits are permitted to approach and control earthly organs, to heart, and soul freely mingles with soul.

"There are no dead! The forms, indeed, did die. That cased the ethereal beings now on high :

'Tis but the outward covering is thrown by. She has entered upon the reality of Spirit-life, I cannot endorse your remarks on the "plainer and and I trust has found the teachings which we gave cheaper teachings in the Bible and out of it." If her from time to time to be torch-lights to assist the Bible is plain, how does it happen that so many her in her upward flight, and she will now throw conflicting sects build upon it; and if the teaching around you and her dear husband, whose untiring, out of it is cheap, where is the necessity of raising watchful care soothed every pang, that attraction millions of dollars annually, by poking a pewter and genial influence which will invite your minds platter under the nose of every man who steps in- to the source from whence it comes, and to give

"God's world is passing into ours : This everlasting sea of life Rolls its swift waves in calm and strife O er all our feelings, all our powers."

Thus she will watch over you in life, and assist you to unfold for eternity, and when your earthfriend Sleeper, if you will pledge yourself not to mission is completed and you are called to "shuffle lead us any further back than the "purifying doc- off this mortal coil," she will meet you at the portrines of our Lord and Savior, Jesus Christ," we tals of death to introduce you to the scenes of Parare ready, and we would like to have the whole of adise above, which will constantly unfold to your ever-progressive nature.

Trusting that you will not "sorrow as one without hope," and that you will regard Spirit-life as and truth and gospel. Open your eyes to these absurdities,something more real than an "airy nothing," or that Heaven is a locality in the immensity of space where a few favored ones are chanting sectarian hymns to the God whose watchful eye is needed to preserve peace in the courts of Heaven,

I am, as ever, dear Madam, your most affectionate В. Г. Натен, М. D.

Abstract of the Proceedings at the Conference at No. 553

Broadway, Friday Evening, Nov. 10. Mr. Levi read a letter which he had written to a young man. to show what effect Spiritualism had produced upon himself.

upon the person he addresses. Our friend is a man who has lived a life of stubborn materialism. He tells us he has lived in up to her proper plane. She shall come out from the brothel. the field of logic, that he has had no faith in a hereafter, and was to be developed and made a living fact. Yet now he knows Spirit-life, she shall approach and tell the sickening tale to you the scraph-life she lived in the world of beauty, I with the grim shadow of Death before him, he stood erect and faced the king of terrors, what must be his consolation as he looks back, remembering that life is baptized with a new and slaves who promenade your streets. It is time woman should glorious hope? What must be his transport while contrasting arise and assert her womanly dignity. Sweet, loving woman his former condition with the light of these simple facts; he is rich in Spirit, while yet poor in earthly things. This is a contrast which should come home to all of us. Day by day we are losing the importance we attach to wealth, so that truly and really while we are living we are dying. Occasionally I receive letters like this; it is nothing but a long wail, that comes received them with all a mother's love and tenderness. I have from the conscious heart of man, while day after day he deals felt to say, Father, forgive them, for they know not what they with the sturdy deeds of life. Knowing it a common thing in do; and the Father in mercy has heard my prayer, and many MRS. HUGUNAN-My dear Nicce: Change is society for man and woman to be slandered, to be misundernothing but a consciousness that all of life has been past, and no which shall immortalize woman's name throughout eternity. God-given future for man. If they have no hope, then truly seems to be of that class:

"BROTHER TOOHET: Spiritualists speak in confidence and almost ecstacy of their 'home above.' O' that they could communicate this feeling to me:—that over the gateway of death the fearful word Mystery could be erased, and Innortal LITE

substituted.

"I ask not wealth; I ask not a flowery path. The thorny way and the thorny crown I would not shun, but I do ask that this intense, this spontaneous longing of my being, might find a postitive, tangible foundation.

"Hope is my life-boat; cast me not from that until I can see the 'promised land.' One leap, and the dark waves of despair roll over me. I am not alone. Here, my brothers and sisters, you have work. 'A tree is known by its fruits.'

B."

wail, a consciousness that there is no life within to meet the longings of that spontancity which asks, "If a man die, shall he live again?" If a man has lost the relish for animal indulgence, and the soul is compelled to stand erect upon the platform of moral heroism, what has he to sustain him? I know the stoic holds a cold and indifferent theory; but, under those circuinstances, man needs the warm and genial sunshine of anoth- py. How is it now? Where, on the earth-sphere, is man suited TO LOGAN SLEEPER, OF ST. LOUIS, MO. ward form dead, yet liveth, yea, more alive than er life, that the soul may know that its intuitions, its desires, its

him in his efforts to reform the ideas of society as to the need and use of what is called medicine.

In the performance of his duties as editor and use of what is called medicine.

In the performance of his duties as editor and odubts on the subject of Sprit-life can be Spring puts on, but there were no tempestuous storms, and the orb of day shone forth in his most move, and declare yourselves free and independent of all that can destroy the weet and glowing aspiration. It seems to me that in this storms, and the orb of day shone forth in his most move, and declare yourselves free and independent of all that can destroy the sweet and glowing aspiration. It seems to me that in this most move, and declare yourselves free and independent of all that can destroy the sweet and glowing aspiration. It is earlied to me that in this most storms, and the orb of day shone forth in his most brilliant glory, and a beautiful halo overspread the can destroy the sweet and glowing aspiration. cultivate the divine spark within, you will not subserve the ers are above me, it is owing to the same law. We well know which you can in part enjoy here. If you will only do your duty, first to yourselves, then to the neighbor, finally to God, all or she who does one good deed will receive ten thousand fold in back again into society. And if each one of us would take it return, and the Spirit who goes forth and makes a child glad will upon himself or herself to throw around the unfortunate some receive that gladness back ten thousand fold; and the Spirit will good influence, I do believe we should feel happier. It is nothing grow, will bear immortal fruit, and it will blossom for the skies. There is a deeper work for man to do, for woman to perform than merely listening to external teaching; there is a life within, and unless ye live that, ye cannot be happy. Why do you go to investigate, and be assured by physical demonstrations that man is immortal, when you can have the evidence in your own souls !-- a celestial melody, which shall cause the soul-vibrations to thrill with the instinctive joy which Spirits feel, and well-doing, for your reward shall be greater than the mind of man can conceive. Ye should water the soil, and make it bloom with beauty, and your souls will be doubly blessed in the consciousness of having done good,—of having done your duty to your God. There is no necessity that your intellects should expand, so that you can grasp the mysteries of God. But there is a great and good reason why you should be humble, and daily send forth a prayer in behalf of all that is good and all that is holy, and pure and lovely, in order that the blessing may descend may be brought from all the earth in a great wave, until the sori cret souls and there you will find God. Cast aside all the phantoms which have frightened you-drive them from you, for they As we follow our loved ones to the grave and are all unworthy of you. I beg of you, my friends, all to be the external and cold intellect. But strive, I pray you, to receive that influx into your own Spirit which you can attain by ence will flow in like a river. How beautiful will be your peace. and how intensely deep will be the gratification which you will experience! Speed on the great and good work, and the time is not far distant when, from field to field, from nation to nation, once to be lost. from man to man, from Spirit to Spirit, the glad cry shall go forth, "We are free from the shackles which have bound us; we

t will ring from one end of the Universe to the other. Mrs. Coles, an entranced medium, spoke under Spiritual con rol, substantially as follows: There is a great work to perform on the earth-plane; there is a great labor of love about to be

commenced. God is no respecter of persons, and He is calling upon all to commence their labors in His garden. He will appoint His servants to go out and lift before the people the cros of Christ, and in so doing live the life of that pure being who came to seek and to save that which was lost:-to build up a those tabernacles erected to the unknown God; -and to gather in the lost and degraded and wretched and miserable and forsaken into a great happy family. It is supposed by some to be to reach a high plane in Spirit-life; and there is only one true way, but the vanity of man has taught him there are many .and to tell to all around that the soul is immortal, that it lives beyond the tomb; that Death is not a frightful picture, is not a dark and gloomy valley, but a sweet angel come to release you from all the cares and perplexities of life, and to escort you into the presence of those bright Spirits above. God has created aws, so that individuals can receive truths as they are capable Thus you get your different religions, and your different views of God. Now it becomes necessary, in order to receive Spirits from a high plane in Spirit-life, that you examine your own souls; whatever you find there at enmity with God, pluck it ou root it up, and cast it forever from you—from that spot in which God should dwell. But God never works without means, and you have within you the means by which he works in your own interior natures. Now man must purify himself, renovate himseif, in order that he may receive those influxes of light from the holy planes of wisdom. God always works by means, and He sends His Spirits to you by His Spiritual messengers. The pure in heart may have a sweet and holy influence shed abroad in their hearts; but how few on your earth arrive at that high plane. The time has come when the Spirits from a higher plane Spirit-life must come. There are planes in the Spirit-world on which exist Spirits who are in perpetual discord; they anproach the earth-sphere and tell you that you can assist them, can raise them up to a higher plane. You cannot elevate them. While they inhabited the earth-form you could-could take them by the hand, and lead them up; but in Spirit-life it is s delegation from Spirit-life only who can raise them up. If they have passed from earth, the application must be in another form. There are rays of light from the upper spheres which penetrate to the lower. Now these lying Spirits must be subdued. Spirs from higher spheres are permitted to approach and disp these lying demons, who come sometimes as messengers of light Look up to the Father, and ask His guidance; call not upon your Spirlt-guides. He says ask, and ye shall receive, knock, and it shall be opened unto you. What does He mean? He means that His hidden mysteries shall be revealed, and made means that His hidden mysteries shall be revealed, and made plain to the mind of man, which has thrown such a cloud over those mysteries. He is seeking, as in olden times, to save that which is lost. He has sent Spirits from various spheres to find arise and work a reform on your plane that has never been felt before. She will put her brothers to the blush, and by so doing, will reform them. Man has sunk to the lowest depths of degradation, as a general thing. You will not find a sanctuary so holy, a domestic circle, a society, so pure in its organization, but man strives, with interior might and main, to descerate. Oh, man! when will you arise and assume your true position? Woman when will you arise and assume your true position? Woman We had hoped to get a copy of the letter, but are unable to do has kept silent, has shrunk away, despised by the world, hated by those who have effected her ruln, gone down to a grave of misery and despair, only to awaken in Spirit-life surrounded by gated to strike at the root of this evil. You must receive into society those whom you have thrust out. Woman shall come and picture to you your own wickedness,-that man came like a vulture and pounced upon her, until finally lost, damined, in Woman shall take her sister by the hand; for in your very sinks and dees of iniquity, you will find the sweetest Spirits that God ever created. But man has put them there to be his slaves .-Talk not of your slaves at the South, when you see those female look not to the other sex for your affinities. Man has to pro gress to be worthy of the love of woman. Let me say a few words to you. I am one of you. I have seen the smile and tear course down that pure cheek; I have received the glad hand of recognition as they passed from this earth plane; and I have souls are now rejoicing in Spirit-life whom I have recognized on There can come no evil reproach to you while you seek to save your own. Such an influence will be felt that Spirits from the very courts of heaven can shout with joy. Now, dear sisters in the form, set about this mission. Some may sneer, but how little do they realize the importance of this work. Woman's true consoler is found in her own sex; yet, in the present fash ionable state of society, she flies from her own to the opposite sex for love and sympathy. It should not be so. Woman is surrounded by evil influences; and when love comes in the shape of a man, she is forced to receive it from that source. It loes not satisfy her loving, genial nature. Woman's love can be better satisfied in her own dear sex than in any other. Hear the advice of one who has passed away from earth's plane; I do conjure you to seek and save woman. Let the sound be heard to-The purport of this letter is not clear; it simply represents a night, "Mary hath chosen that better part." Be persuaded to light star your own sex. My brothers, will you not cooperate, by your prayers and efforts, to make woman a helpmate to you !—that she may lean on the bosom of her beloved in purity and peace? How many a heart breaks that would be

healed by your efforts: You can elevate woman till she shall

occupy her proper sphere, and make your domestic hearths hap-

with his own companion? His nature is so blinded that he en-

above others, it is owing to the plane on which I belong; if oththat there are thousands of individuals who are occupying the lowest position, their mental powers debased and prostituted to the vilest purposes. And why? Simply because they have been placed in such circumstances, as to make their position unavoidable. Should we withhold from them our sympathy and condolence on that account? Often have I heard the tale of sorrow from the lips of those who would gladly return to virtue, and become ornaments of society, were we ready to receive them, as our Father appears ready to fogive our transgressions. If there is any duty which calls upon us for performance more than any other in our daily intercourse, it is to receive them that can in any way detract from us. Therefore you may enter into the field of social refarm with alacrity, and receive the hearty thanks of all the unfortunates by whom you are sur-

Mr. Toohey referred to a Fair to be held in aid of the Hazzed School, a notice of which will be found in another column.

Correspondence.

Mr. Editor: We have just received a visit from that cele brated lecturer, Mr. Chase. He gave us three warm receptions to a goodly audience, respectfully filling our Court House with

out fee or reward. While many present, who were gladly refreshed with the sonorous sounds of a free Gospel, felt as though they were equally as free to bestow something upon the freedom of him who freely gives. It was announced to the audience that the lectures were free, likewise the lights, fuel and house, and that the audience was also free, and at their option, they could as freely was waited upon, and the sufferings which would naturally fall upon some individuals were liquidated, and the lecturer fur thered on in his divine mission.

Mr. Chase is a gentleman and a scholar. His high scholastic attainments place him above no one, and yet in the reach; every body.

He is a christian of high attainments. His religion is uniersal, reaching from the beginning to the end of the race His battle is not to the strong, but to the weak, believing that in the example of Christ all must conquer. It is folly for him (Mr. Chase) whose mind has become thus enlarged, to believe

His exclamations of pity for the race were surprising. He charged all with idol worship, but showed that it was not a sin. are free, we are free." And angels shall take up the shout, and but the growing out of a false education. Who does not know that the old Jewish sanhedrim in the form of churches and creeds has got hold of the world, and that her grasp needs break ing as much as the Jewish sanhedrim grasp of old.

"Awake thou that sleepest, and come to the light," "for if the light that be in thee be darkness, how great will be that dark-

Who cannot see that reason gives understanding, and understanding wisdom, and wisdom redemption, and yet how many there are that are harping upon the resurrection of an old dead body. But how is this to be avoided? When Spirits shall communicate as freely from the interior as from the exterior, then all will be satisfied that they make their own devils and supply their own hells, and being satisfied of this, they will cease to make devils, hence demolish hells for want of evils to sustain them. Mr. Chase is a burning meteor, consuming much of the dross that bewilders, and afflicts, suffering humanity.

Would to God the world were peopled with such officiators; then war would cease, strife end, and turmoils be as though

But Mr. Editor, it is useless to pronounce eulogies upon the good, the wise, the prudent, yet it is with thankfulness. We cannot help thanking the Lord for sending forth such laborers as shall prove a rich boon to a more plentiful harvest, whose abors shall never rest until all shall know the Lord from the

Auburn, Nov. 6th, 1854.

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BY PRANCES E. HYER, ST. LOUIS.

A fair and gifted creature, in the Spring of life, Around whose clear brow was garlanded in rich and Bare profusion, the cherished loves of earth, clothing Her life with bliss and beauty, was thus early Summoned to a higher sphere. Her delicate frame Could no longer endure the chilling blasts of earth, But like a rose-bud eaten by the cruel insect, Fainter and fainter grew; and as the rose-bud in Its dying state still emits sweet fragrance, So did this fading sister, in thoughts and deeds of Love and harmony, exhale a heavenly fragrance, Which so engrafted her in the affections of her Beloved companion-that he, although a Seer who Had trod the pearl-paved courts of heaven, had reclined In bowers woven of paradisal flowers, had Become familiar with the sublime realities Of the interior life, and had talked familiar With high angels; forgot that death, external death Could sever the external expression of their United love. Until with deep significance The summons came in heetic flush, and shorter breath, And in the deep meaning of her soul-lit eye Was uttered in language unmistakable, that Earth could not long retain her soul, which hourly was Becoming more sublimated, and more fit for

An interior heaven. E'en then did he forget thas this external form So cherished, would pass forever from his sight, Like a ray of sunshine by intervention of Some passing cloud. The chilling blasts of earth swept of And the pale lily, scathed and broken, mingled With the dust. Is this the end of love and beauty And have the affections vainly twined themselves Around a being so frail and perishing, that the Rude cold winds of earth have power to sweep away Thus would it seem to him, whose perceptions only Of the external world are quickened; but he Who had drank from an interior fountain, well knew That love and beauty are immortal. And he oped His glad interior vision, and rapturously Clasp'd his living bride, garmented in new and More unfolded beauty. And the destroyed form Which only served for earthly life, was soon forgotten In the radiant glory of renewed existence. And that voice which externally was hushed forever, But which fell upon the interior ear in strains Of heavenly harmony, proclaiming joyful This glad truth: that mortal never more need fear to die

[For the Christian Spiritualist.] THE LIBERATED PRISONER.

BY GILBERT EWEET.

Oh joy! I view the earth once more, And see the glorious light, Which was so long by the prison door Barr'd from my anxious sight.

How precious seems the balmy air Which I am breathing now, As it plays amid my bleaching hair. And gently fans my brow.

And I can see the emerald green Of trees and mendows gay; And sun! ams sparkling in the stream As it wanders on its way.

And I can see the azure blue Of the pure and glorious sky, And fleecy clouds of golden hue Which brightly soar on high.

And I behold the far-off see And river, hill, and dale, And ships that proudly seem to be The conquerors of the gale.

Kind friends are here to press my hand And courage strong to give; They have their schemes already plann'd.

And O, my loved ones, too, I see. Whose image on my heart Is stamped by Nature, here to be

My life's most precious part. I see those dear loved little ones. And feel their sweet caress, As on my cheek with prattling tones

Their guileless kiss they press. And she, whose image more than all Has waked a love that cannot pall

Oh liberty! birthright of man-Of God from Nature born-The crowning gem in wisdom's plan

In this world or in Heaven

To heaven and earth adorn! Could men wondrous thy beauty see. Their bliss would still increase, Until this world should all be free,

And cruelty should cease. Nyack, Aug. 12, 1854.

[From the Portland Eclectie.]

MY GOOD ANGEL.

At first dawning
Of the morning.
Merry as the blithe gazelle.
Jumping, skipping,
Lightly tripping,
O'er the dew-besprinkled dell, Sporting, singing,
Sweet laugh ringing,
Runs to me my little Nell.

Warmly greeting Marmly greeting
Me at meeting.
With some little tale to tell,
Bright eye beaming,
Sparkling, gleaming,
Like the dew-drop in the dell;
Quick and sprightly,
Springing lightly.
To my knees leaps little Nell.

Lively, pretty, Graceful, witty, As the finest city belle; Light and airy As a fairy,
Gay as birds in yonder dell;

Brings me my good angel, Nell. No draught of sorrow
Does she borrow
From grief's ever flooding well;
Happy ever,
As the river
Winding gaily through the dell,
Or the fountain
By the mountain,
Is my own good angel, Nell,

Sorrow lightening, As by some enchanting spell Sadness driving, Joy reviving, She's the fairy of the dell.

Oh! never, never, May aught sever Me from my good angel, Nell.

Love .- How bright and beautiful is "love" in its hour of purity and innocence—how mysteriously it etherealizes every feeling, and concentrates every wild bewildering impulse of the heart;-Love-holy and mysterious love! it is the garland spring of life, the poetry of Nature. Its song is heard in the rude hut of the poor, as well as the gorgeous palace of the rich—its flames embellish the solitude of the forest, and the thronged haunts by a confederate, it would be absurd to admit the of busy life, and its light imparts brilliancy to every heart, no matter what may be its condition.

Love-pure and devoted love-can never change Friends may forget us-the riches of this world may soar away, but the heart that loves will cling be convinced that all these phenomena are really pronounced with the respect it deserves; and in the closer; as lead roars the storm, and amid the wreck of the tampest, it will serve as a "beacon' to light us on to safety and happiness.

Love is the music and unseen spell that soothes the wild and rugged tendencies of human naturethat lingers about the sanctity of the fireside, and nies agree perfectly well, each with the other .- or avarice. unites in closer union the affections of society; and the soul that loves truly will love forever. Not like the waves of the ocean, nor traced in sand, is the burn on undefaced in its lustre, amid the quick rush of the tempest cloud-and when our fate seems dark and dreary, then will love seek shelter in her own hallowed temple, and offer us a sacrifice, her yows and affections.—Monumental Lit. Gaz. "Treatise on Magic by

WPEIR 8 MEGHETIG

Historical and Practical Treatise on Fas cinations, Cabalistic Mirrors, Suspensions, Compacts, Talismans, Convulsions, Possessions, Sorcery, Witchcraft, Incantations, Sympathetic Correspon-

Translated from the French of L. A. Cahagnet,

SEVENTH DIALOGUE.

SPELL-THROWN,

OR Sorceries-Witchcrafts-Correption of the REASON AND INTELLIGENCE - Possessions-BLOWS GIVEN AND RECEIVED AT A DISTANCE-DECLINES WHOSE CAUSE IS UNKNOWN-OCCULT MURDER-EVIL EYES-PHILTERS, &c., &c.

8. The author now speaks of a case of spellthrown upon a curate, who had overthrown an old woman into the mud. This woman-who was considered as a sorceress-told the curate that what ate. he had done would not pass unpunished. After him to her death-bed, and avowed in her confession that she was the cause of his disease, and that she had produced it by a charm of hers.

9. In the sixth letter of Father Mathias Garcia, it is said that "In the Marquesas Islands there is a kind of talisman which is made by the taking of your saliva, and binding you to the dreadful Kaha, or Spell of the country. By enveloping this saliva in the leaves of a tree, and keeping it in his power, the conjurer is the master of your life and soul. To rid yourself of this spell, the reverse ceremonies must be employed."

10. I read the following passage in a book entitled, "Triumph of the Holy Sacrament over the Devil," 1683. "A possessed woman, to whom a physician administered an unknown beverage, vomited at once a black animal, which all the by-standers saw run over the bed." (Page 79.)

11. In the book I have already quoted, Perraud having proved that Spirits can convey heavy bodies better than the winds, continues in the following manner: "If the evil Spirits and demons have more force than certain winds, we cannot be surprised at the noise and disturbance they sometimes produce in our dwellings. I shall say the same thing of their moving our plates, furniture, &c., as well as of their drawing water from the wells, pushing the curtains of our windows, or the blankets of our beds, or similar actions which have no inconvenience, but troubled us a little, by preventing

12. The following quotation is taken from another, "The Anti-Demon of Mawn, or a particular and veritable History of what was said and done by a Demon at Mawn, a few years since in the house of M. Perraud," &c., &c. "But without speaking any more of all these phenomena and similar ones which took place out of my house, I of several talismans, similar to our own. In Cirshall only subjoin what this demon did in my cassia magic is very much cultivated. In Siberia own house, and the noise he made there; it is in consequence of such violent conduct, that the demon is said to be always worse at the end of his threw stones during the last ten or twelve days; his throwing of stones lasted from morning till night and filled all the apartments of the house; some of these projectiles weighed two and three pounds. At that epoch, M. Tournay, paying me a visit, desired to know whether the demon was still there or not; he therefore whistled for the Spirit in sev- They also tie it with certain knots that teem to be eral different ways, and the demon faithfully imirear of the building toward the river Saone. But frighten their victims, or to rob them with more

minister's house.' Being the Protestant minister, proved by a thousand instances of such crimes.', lowed. Perraud was always persuaded that this obsession The author has borrowed this quotation from Paul was due to the hatred of a Catholic priest of the Dubé, a Latin doctor, approved by other doctors same parish. This anecdote has too much analogy and professors. with that of the Tournemillière, which I shall relate hereafter, not to attract your attention before- ever took place. hand to their similitude. But you must not overlook that these facts are separated by two centu-'Moreover, many persons have considered this tion upon convulsive fits. chambermaid, Bressande, as the cause of this pos-

interest.

same thing for the stones which were projected in such an enormous quantity. But have the patience to listen to me a little longer, and you will possible. You will see that they take place everywhere and at all times; you will see; too, that and often the work of the evil Spirit. It is therethey are so numerous and well connected that it fore possible to continue or stop these manifestawould be absurd not to admit them. The testimo- tions, answering to the exigences either of ambition dance of evidence. Ten large volumes would be

"Treatise on Magic, by Dangis," 1782. The And yet Father Surin and many other exorcists who preaches. I am the Doctor who practices."

author of this book proves that magic has existed before him, had failed in the undertaking. Did not demonstrates that it has been the interest of all the closing of the churchyard where they took governments to make laws against this art. (1 place? quote this author only to complete my information, for I do not attach much importance to his opinions; they seem too prejudiced to deserve much confidence.) "The Greeks," says he, "made a special law against the sorcerers and magicians. Every one who had, by charms, talismans, words, wax images, or other magical process, caused the monstrations only to preserve their reputation? And many a man's religion is a habit. We put on death of any body, was, according to this law, condemned to the capital punishment." Plato and their sweetest pleasures of vanity, as well as the Demosthenes observes that this law was but too money with which they continue their singular habit, in no small degree. Habit weaves the web o severely applied. "The laws of the Twelve Ta- martyrdom. Who can now foresee what will one our social life, and scatters in the soil of the soul, bles, which the Romans brought from Greece, for- day be obtained from the incomprehensible power the seeds, the fruit of which makes our whole lives. bles, which the Romans brought from Greece, for- day be obtained from the incomprehensible power bid likewise, under the same penalty, injuring of magnetism? Have we not everything to hope by verses, amulets, or talismans, either persons and to dread from its mysteries? Hundreds of re- habit. On and still on flows the river of habit. The or animals. Every one who had committed such ligions, hundreds of different schools are now vir- habits of the babe cling to the child. The habits of crimes should be declared infamous," &c., &c .-Numa Pompilius is said to have left seven books not always see the setting of the sun, after which on magic, which were burned by order of the Sen- it is ardently prized in the morning. From human

More than two thoasand volumes on the same that day the curate was seized by such a pain in subject were at that time found and burnt in Rome. of every hatred, evil and death. But I shall conhis back that he could not for three years walk Tiberius studied magic with Transibulus, whom he tinue. without the assistance of two men who supported afterwards condemned to death. Neron exiled him on both sides. He could not be relieved from from Italy whoever studied the black art. Conthis state, but by the death of the hag, who called stantine, forbade under the most severe punishment, all ceremonies connected with magic or the aruspices. He issued a law by which he permitted the sorcerers to destroy the charms or talismans which wrapped up in a diamond box. This figure represstrikes its blows deep. How, we can hardly tell, might excite the passions, or excite the winds, hail, sented John, Duke of Normandy, and brother of storms, &c., &c.

> law against whomsoever might dare to evoke the this figure was baptized. He prayed him, at the souls of the dead, disturb the elements, or cause the death of an enemy. (You see that the phenomena which occupies the world now, are not so new as many are apt to imagine.) The Emperor died two months after having issued that law, which thus fell too soon into disuse. Childerich profound secret. The monk would not reveal any III. ordered in 742, the persecution of sorcerers. Charlemagne several times renewed these prohibitions against the sorcerers who troubled the stitution declared he might without sin, tell every atmosphere, caused storms to desolate the country, and injured the cattle.

In 1490, Charles VIII. issued a decree against sorcerers, magicians, invokers, &c.

Charles IX. in 1560, Henry III. in 1579, Louis XIII. in 1628, issued similar decrees; and Louis XIII. ordered in 1682, that all persons who might sacrilegiously cause the death of persons or cattle, should be severely punished.

In his "History of the Ottoman Empire," published in 1670, Briot says: "That the Turkish women are so jealous of each other, that they use any tions at Charles IX.'s death." means to satisfy their thirst for revenge. In the number of the means to which they have recourse, their enemies when pregnant, or the withering or depreciating of their children when mothers."

In a chapter on "Dervishes," the writer says that they are addicted to sorcery, conjurations, &c., &c. The Lapans have also their magicians, who are far superior to ours. In Russia they make use the natives surprise the strangers by the skillfulness with which they execute their tricks. The ed, &c., &c.

The same writer says, page 246, that "As for cause many diseases by the compacts they make favorable to their operations. They produce sleep

John.—That does not prove that these infamics ing cynic of the Philadelphia Ledger, may answer

subject. I do not reject any part of that quota-

session. This woman was generally accused of being a sorceress; nay, to be born of parents addicted themselves to the black art. And I must confess that she spoke to me three or four times in the preference of the black art. And I must confess that she spoke to me three or four times in the preference of the black art. And I must confess that she spoke to me three or four times in the preference of the black art. And I must confess that she spoke to me three or four times in the preference of the black art. And I must confess that she spoke to me three or four times in the preference of the black art. And I must confess that she spoke to me three or four times in the preference of the black art. And I must confess that she spoke to me three or four times in the preference of the black art. And I must confess that she spoke to me three or four times in the preference of the black art. And I must confess that she spoke to me three or four times in the preference of the black art. And I must confess that she spoke to me three or four times in the preference of the black art. And I must confess that she spoke to me three or four times in the factor. The indees of Anglo-Saxondom seem that his near active, the high subject of habit. His habits grow with sing revise that habits grow with his, gre his higher. The indees of Anglo-Saxondom seem that his habits grow with his, gre his higher. The indees of Anglo-Saxondom seem that his habits grow with his, gre his higher. The indees of Anglo-Saxondom subject to the subject of habit. His habits grow with his, gre his higher. The indees that, his habits grow with his, gre his higher. The indees of the four that habits are then the hapnear the indees of Anglo-Saxondom subject to the subject of the higher habits. He had the hapnear the indees of Anglo-Saxondom subject to the subject of the higher habits. He had the hapnear the indees of Anglo-Saxondom subject to the higher habits. I have the had the hapnear three they spend of the four that habits are the habits and th such a manner as to make me suspect her very much of sorcery myself. I was especially on my guard since she asked me one day, whether God would she material being regarded by the wearer as sufficient simple she asked on the same thing. The following sh never pardon those who had made a compact with even their clothes injured. Boys, five or six years compensation for the incongruity of the styles. A churches have had many a bitter dispute over a England, Belgium and France. There was not a the evil Spirit, whom she called the 'prostitute,' of age, take fire into their hands or garments, French servant girl has better taste. She knows it political or a religious habit. Men fall desperately station when on asking without being at all burned. They understand and is not it is needed to the state of the understand and is not it is needed to the state of the understand and is not it is needed to the state of the understand and is not if it needs to the understand and is not it is needed to the state of the understand and is not it is needed to the understand and is not it is needed to the understand and is not it is needed to the understand and is not it is needed to the understand and is not it is needed to the understand and is not it is needed to the understand and is not it is needed to the understand and is not it is needed to the understand and is not it is needed her another time, if this devil could not injure two boys who slept in the next room, she answered me, 'Do not be afraid, he will not injure them.' They understand and without being at all burned. They understand and without being at all burned. They understand and without being at all burned. They understand and with their habits, and white their habits, and with their habits, as the in love with their habits, and with their habits, and with their habits, and with their habits, and with the findings of them how was shut up in a car under wars then their habits, and with the findings of them how was shut up in a car under wars then the was shut up in a car under wars then the was shut up in a car under wars then the was shut up in a car under wars then the was shut up in a car under wars then the was shut up in a car under wars then the was shut up in a car under wars then the was shut up in a car under wars then the was shut up in a car under wars then the was shut up in a car under wars then the was shut up in a car under wars the wars then the was shut up in a car under wars then the wars then the in love with their habits were almunar wars the in love with their habits were and with the plant of them their habits, and with the findings of the manner in which it is sooner than for anything else. They are nearer the wars that the in love were than the wars then their habits, were the wars that the in love were than the wars then the wars the in love were than the wars the wars the wars the wa She was, moreover, continually talking and joking with that demon. On another occasion, as she spots, and precipitate themselves therefrom, with. was complaining to this same Spirit that he never brought her wood, he at once threw a fagget at the foot of the stairs."

Many a wife looks prettier, if she would but know can think coolly and rationally concerning it. A frequent excursions on the Ohio, the Mississippi, out being in the least injured. Whole parishes the one of the Ohio, the Mississippi, the Ontario, the Ohio, the Mississippi, the Ohio, the Mississippi, the ontario, the Ohio, John.—Your Perraud, my dear friend, was destined to be crushed under a car of the first wins the heart of her future husband in some for their habits and reason for their principles. The mother country. It is said that the relatives will doubtless the dupe of that chambermaid and of that would put any one out of breath, and yet doubtless the dupe of that chambermaid and of that would put any one out of breath, and yet she would pronounce too cheap except for ordinary the two urchins who inspired him with so much their pulse is as calm as if they had been perfect wear, but which, by its accidental suitability to her

Christ." John.-Why do these motions stop at the name of Jesus Christ? We have seen that, in other cases they continue, in spite of that name.

ALBERT .- It is because this name is not always other circumstances it is the result of a deception.

John.-Well, then, it is a religious spell-thrown. ALBERT.-Yes, in many cases. And it is beimage impressed upon a loving heart. No, no insufficient to record all the facts of this nature. I cause I think so, that I select my quotations with but it will remain unbroken and unmarred—it will limit myself to a small number, and I select my so much care, leaving to you full liberty to examine heard you preach! quotations with the care which I believe the questions without prejudice. Have we not seen tion deserves. Now, let us go on; we will continue Cardinal de Richelieu put at end to the possessions of Loudun by ordering the closing of the convent?

in all time and among every nation. He then the convulsive fits of St. Medar likewise cease with

Did not the shakers of the Cevennes put an end to their convulsive preachings and their Spiritual manifestations, when the war of the Catholics at all times willing to admit. And habit has more

against the Protestants was terminated? Does not Theophile Gautier prove at length, that the howling dervishes practice their convulsive de-And, in fact, it is from this reputation they derive tually contained in that science. The flower does magnetism-from this principle of all love, welfare

13. In the "History of Magic in France," 1818, the powers of hell to throw a spell upon the King, the Queen, and the Duke of Normandy. Then he sent for a priest and showed him a small wax figure the King. He said to the priest that he had re-In 357, Emperor Constantius issued a similar ceived it from Paris; that it was a charm, and that same time, to baptize another which represented the Queen, and a third for the King. He had secrets, too, to lull his enemies. All these particulars were related by a certain monk, called Sagebran, who received Robert's confession under the most thing until after having obtained a decision of the Sorbonne, by which this scientific and religious inthing he knew about these criminal machinations. This trial was recorded in two folio volumes, which may still be seen in the Imperial Library at Paris.'

14. The following passage is taken from the trades it is not the mind so much as the hands that "Trial of Marshal Danere page 200: "It was are instructed. The mind will learn all their prinproved by the examination, that Marshal Danere and his wife made use of wax images which they kept in coffins; that they consulted sorcerers and magicians, among whom was an Italian, called Corne Rugieri, who had already suffered the ques-

15. "Two years later, three women of the lowest class associated together to make a charm .are certain talismans which cause the abortion of Their names were Claire Martin, Jane Guierne, and Jane Cagnette. They selected the graveyard of Saint Sulpice for the theatre of their operations. They went there one night with the entrails of a so. See the little child at his alphabet. He can lamb, walked several times round the church, repeat the letters in order long before he knows formed circles, with sticks, &c., &c. But the grave digger's dog took to barking, and they were forced a carpenter, buried a few days before. There they generally suppose. Irish have their familiar Spirits, see their friends at all three kneeled, and began to move the earth, and visits. So did he do with us; for he continually any distance, hold communication with the deceas- dig a hole, wherein they put the heart of the lamb. . . . The grave-digger, thinking they were burying a child, went and consulted his wife on the spell-thrown, the sorcerers use it very often, and course he should pursue. But while he was in his house, the three hags had run away, and he many different objects, as notes, amulets, &c., &c. to stab him. But he avoided the blow, and put her in a place from which she could not escape. He then called his brother, and they went together to bors. They carried it all around the city, crying render us insane. But that is not all; they can But she denied having taken any part herself in the

Ladies' Costume.-The following, from the sneer-

well enough for that city, but we venture to say character, particularly our ideas of religion. Every ALBERT .- I do not share your opinion on the that it will not find any application in Thibodeaux: Somebody has said that a Parisian grissette, with ries, the one from the other. I think for myself, tion. If you had seen and heard yourself, what I a little tulle and ribbon, will conquer the world, fathers. They may afterwards modify it a little: ed the will of the deceased, to ascertain what share that it is very extraodinary to find in both, the saw and heard, if you had known the human heart dampsks and dimends looks only like an animated dampsks and damp damasks and dimonds, looks only like an animated general rule people adopt the religion of their coun- As he had never given a penny to either of his remost certain facts of somnambulism. In the pre- as I do, you could not have the doubts that you clothes-horse. There is some exaggeration in this try. Those born in countries where the Greek latives during his lifetime, they expected to be the ceding anecdote it is the servant who is possessed; now entertain. But I must return to Dangis, who statement, but more wit, and still more truth. The in the modern story, it is the daughter of the house herself. Here are the words of Perraud: views I have already expressed in our conversation of the house herself. ca. In both our mother country and this, there is the power of habit over the religious opinions and too much of what may be called "snobbism" in fe- characters of men. 12. (Bis.) "There are people now at Bulli, near male attire. The ladies of Anglo-Saxondom seem Many a wife looks prettier, if she would but know can think coolly and rationally concerning it. A ly still. These violent motions cease at once, when figure, face and carriage, idealizes her youth won-Albert.—You decide with too much haste. Sup- they are ordered to do so in the name of Jesus erfully. If the sex would study taste in dress more and care less for expense, they would have no rea son to regret it. At present the extravagance of American females is proverbial. We wish we could say as much of their elegance in the same

> Dr. Channing had a brother, a physician, and at one time both lived in Boston. A country-man, in search of the Divine, knocked at the Doctor's door. The following dialogue ensued: "Does Dr. Channing live here?"

"Yes, sir.' "Can I see him ?"

"I am he." "Who, you!

"Yes, sir!" "Hear me preach?"

"Certainly You are the Dr. Channing that and it will save me sixpence." preaches, ain't you?"

LECTURE TO YOUNG MEN.

that we are more the creatures of habit than we are

Delivered in the Universalist Church, corner of St. Charles and Sixth, by Rev. G. S. Weaver. HABIT. I should be glad to speak becomingly upon the

than we always suppose. This thing which we call education, is in a great measure the result of habit. Our trades and calling are often habits. habits as naturally as men put on their accustomed garments in the morning, and wear them about as ward. easily. We talk by habit, and think, and feel by I am speaking truths; important, too. No tongue can tell the lengthened and strengthened power of the child hang about the youth. The habits of the youth, like tried friends, forsake not the man. The Dutchman's tongue can scarcely cut friendship with its German habits. The native Irishman finds it impossible to leave behind him the old ways of all climes, and all places, and all times, the habits peculiar to his native land. In tongue and thought, and life, he will be the Yankee still. It is habit that thus stamps early impressions. It is not so the author says, on page 86, that "Robert invoked much because they are early as because habit hammers them in to the character. "A continoual dropping wears a stone,"so habit makes impressions on the mind. Habit does its work well. It makes fast colors. It "dyes in the wool," It but we know it does a strong work. The pyramids of Egypt are not equal to it. The great wall of China will crumble away before the influence of habit will cease. But let us be a little more definite.

I said that your trades and callings were in a great measure the results of habit; it is even so. There is nothing abstrusive in any common trade. There are no philosophical principles that it takes years to learn. The great thing is to acquire the habit of working at a particular trade, the habit of is a matter belonging to yourself." using the tools, so that the mind and hand will work together. No unused hand can use a tool dexterously. Even the axe, the simplest tool we gyman renewed his interrogations: have, must be used for years before the hands acquire the habit of using it skillfully. It is wonderful with what ease and power a good axeman will use it. It it is so of all tools. They must be long used to be well used. The habit must be acquired. The hands, the muscles, the whole body must acquire the habit of using many tools. Thus it is that trades are learned. In common mechanic ciples in one tenth-part of time that the hands will learn to do all their work. When the hands are mechanic. It is so with the pianist, for example. How long must his hands run over the keys before they acquire the habit of doing it musically. But at length the habit is acquired, and those hands which seem otherwise like our own, seem magically inspired with the power of music. It is truly astonishing to see what habits may be trained. I do not say it is all habit; but it is habit in no small degree. We can see in this the power of habit.

I said that that which we call education is in a great measure the result of habit. This is even them. And when he comes to put them together in spelling, much of it is mechanically done, and is a matter of habit. Rules are learned by habit. So

If we look at education in its larger sense as emcreatures of habit.'

ment. All this is from habit. Whether we view Thames. it on a great or small scale we see equally well the power of habit over our opinions. I may further remark that our religion has much of the habitic man is naturally religious as much as he is natur-lally social, and will have some kind of religion. As heirs, after having paid him the customary funeral a general rule children adopt the religion of their honors, did what all heirs do in similar cases, openchurch is dominant will adopt that religion. So of richer now that he was no more. One may ima-

a principle, it is only a habit wih him. It is a mental

UNPARALLELED PARSIMONY. -- Monsieur Veaudeville was one of the most remarkable men in Paris other people are getting up, doats on Don Juan, for his avarice. In the year 1735 he was worth one million sterling. At the age of 72 he contractionary: copies all the faults and none of the virtues of a fever, which obliged him to send for the first of cultivated women: wonders where pork and time in his life for a surgeon to bleed him, who, beans grow, and thinks it singular that eggs don't asking him tenpence for the operation, was dismissed. He sent for an apothecary, but he was as her piano, and shuts the moon out of her bedroom, high in his demand. He sent for a barber, who at because their is a man in it; prides herself upon length agreed to undertake the operation for three-delicate health, and always gets up a nervous fit

was the answer. "That will be ninepence; too cipient moustaches; gets up a flirtation with its "Yes, sir!"
"You must have altered considerably since I much, too much," said the miser. "I have deter-boon companion, splits the difference by romatical-mined to adopt a cheaper way; take the whole ly cloping with the bosom friend of both parties,

GETTING MARRIED .- The New Orleans Picavune relates a little incident which transpired in one the Eastern towns last summer. It occurred in church, on one of those quiet afternoons when all the world seems ready to drop asleep-when the flies buzz lazily on the window panes, and the dog power of habit, on the present occasion. I feel lies on the door-stone. The afternoon service had ended, and the congregation were arranging themto do with our characters and our outward lives selves for the benediction, when, to the great asshippers, the good parson descended from the pulpit to the desk below, and said, in a calin, clear voice-"Those wishing to be united in the holy bonds of matrimony, will now please come for-

A deep stillness instantly fell over the congregation, broken only by the rustling of silk, as some pretty girl or excited matron changed her position to catch the first view of the couple to be married. No one, however, arose, or seemed in the least inclined to arise. Whereupon, the worthy clergy-man, deeming his first notice unheard or misunderstood, repeated the invitation:

"Let those wishing to be united in the holy bonds of matrimony, now come forward."

Still no one stirred. The silence became almost audible, and a painful sense of the awkwardness of the position was gradually spreading among those and life—will perhaps one day be the source Erin's children. The Yankee bears with him into present, when a young gentlemen who had occurred every hatred, evil and death. But I shall con- all climes, and all places, and all times, the habits service, slowly arose and deliberately walked to the foot of the altar. He was good-looking and well dressed, and no female accompanied his travels. When he had arrived within a respectable distance of the clergyman, he paused, and, with a reverent bow, stepped to one side of the aisle; but he neither said anything, nor seemed at all disconcerted at the idea of being married alone.-The clergyman looked anxiously around for the bride, who, he supposed, was yet to arrive, and at length remarked to the young gentleman in an under tone :

"The lady, sir, is dilatory."

"Very, sir."
"Had we not better defer the ceremony?"

"I think not. Do you suppose she will be here "Me. sir! said the astonished shepherd, "how should I know of your lady's movements? That

A few moments more were suffered to clapse in this unpleasant state of expectancy, when the cler-

"Did the lady promise to attend at the present hour, sir?"

"What lady?"
"Why the lady, to be sure, that you are waiting

"I did not hear her say anything about it," was

the unsatisfactory response.
"Then, sir, may I ask why you are here, and for what purpose you trifle with me in this man ner?" said the somewhat enraged clerical.

"I come, sir, simply because you invited all those wishing to be united in the holy bonds of well instructed, their possessor becomes a good matrimony, to step forward, and I happened to entertain such a wish! I am very sorry to have misunderstood you, sir, and wish you a very good

The benediction was uttered with a solemnity of tone very little in accordance with the twitching of the facial nerves; and when, after the church was closed, the story got wind among the congregation, more than one girl regretted that her wishes had not been as boldly expressed as the young gentleman's who had really wished to be " united in the holy bonds of matrimony.

ELECTRIC TELEGRAPH BETWEEN ENGLAND AND A-MERICA.—The project of connecting, telegraphically, Great Britain with America, is at the present moment seriously engaging the attention of scientito quit the spot; yet they came back a little later. are definitions, principles, theorems, and so on fic and commercial men. Daring enginneers are through all the formula of an education in the sanguine of the practicability of laying a submarting for them. Unfortunately for them, the grave digger was on through an the formula of an example of the places of the places. Sanguine of the places of th tion is, whether, if a line were laid, an electric curbracing all we learn in life—the whole schooling of rent can be passed through three thousand miles experience, we shall see the influence of habit still of cable! Professor Faraday and others, whose more powerfully demonstrated. Our early habits opinions must be regarded as weighty, believe that which set the tide of our characters are formed by it could not. And so (says the Glasgow Commonthe associations of early life. Our own wills often wealth) by far the larger proportion of scientific have little to do with them. In the thoughtless men favor the route to America via Scotland, hours of youth we acquire habits which have a powwith the demon. To this deed they usually affix succeeded only in arresting one of them, who tried erful influence on all our after lives. And so we a well informed writer in the current number of the continue to acquire habits and use old ones till we Quarterly Review, "it is proposed to carry the cable become almost in fact, as it has been said, "the from the northernmost point of the Highlands of Scotland to Iceland, by way of the Orkney, Shet-I remarked that we think by habit. I might say land, and Ferroe Islands—to lay it from Iceland tated the noise he made. Finally he threw a stone by means of certain vapors or beverages, and in see what was in the grave. They found the lamb's further that our opinions are in a great measure across the nearest point in Greenland, thence down at M. Fournay's feet; this gentleman took it, marked it with a piece of charcoal, and threw it in the lapparition of ghos's, phantoms, &c., either to and these people were so horror-striken that they don't be opinions that are most general around us lopt the opinions that are most general around us. make right way across Labrador and Upper Cana would not touch it with their hands, but brought it We fall in the great current of opinion in the com- da to Quebec. Here it would lock in with the the Spirit at once threw it back into the house, and facility. The spell has sometimes the effect of a away on a fire-shovel. . . They then presented munity about us and float on believing it right, with North American meshwork of wires, which hold the charcoal mark rendered any doubt impossible poisonous substance, and the sorcerers make use of this heart to their prisoner, and accused her of but very little solid questioning. Our opinions are themselves out like an open hand for the European as to its identity. . . . After all these acts it to kill or seriously injure their enemies. The being a sorceress, and having prepared this talisas by habit. The Yankee adopts Yankee opinions part of the journey would the cable require to be and sayings, the Spirit finally went away on the spell may likewise charm or intoxicate the imaginaman for injuring the life of some wretch. When as much from habit as he does Yankee language more than nine hundred miles long; and as it seems 22d of December, and on the following day an im- tion; it may excite love. . . . It would be absurd she was discovered, she confessed that and customs. The same is true with the people of pretty certain that a sand bank extends, with good mense viper was seen going out of the house, and caught by the nail-makers who were our neigh
The same is true with the people of pretty certain that a sand bank extends, with good every nation. Especially we see it true with respect soundings, all the way to Cape Farewell, there to seets, parties, clans. In Republican America we would be little difficulty in mooring the cable to a adopt Republican principles. In Cossack Russia the cable to a adopt Republican principles. In Cossack Russia, the level and soft bottom. The only obstacle that we bors. They carried it all around the city, crying render us insane. But that is not all; they can out, 'Behold! here is the devil that quitted the likewise kill men at any distance, as it has been making of this charm. Yet a cendemnation folthey adopt English opinions. The opinion of each country, party, clan and family have a general agree-of building the new Westminster Bridge across the

An Eccentric Will.—Mr. Railing, of New Hampshire, was among the victims of the last rail-

"This is my testament. I give and bequeath all my goods, present or future, movable, or immov-Thus we see that, view man as we will, he is a able, in England or on the continent, to that rail

frequent excursions on the Ohio, the Mississippi, but it is probable that the railroad will win the suit habit. The bigot is one who quarrels over his men- in spite of the proverh that the murderer never inherits from his victim.—English Paper.

A NICE YOUNG WOMAN.—She goes to bed when pence a time,

"But," said the stingy old fellow, "how often will it be requisite to bleed?" "Three times," answered the barber. "And what quantity of blood do you intend to take?" "About eight ounces," longs to: falls desperately in lower with a manual content of the pencer of the "About eight ounces," longs to; falls desperately in love with a pair of inquantity you design to take at three times at one, and comes to her senses some fine morning, by finding herself deserted, her pocket empty, and a This being insisted upon, he lost twenty-four long life of wearisome labor staring her in the "Oh, I see your mistake, now. It's my brother ounces of blood, which caused his death in a few face! Who shall say this is not the fate of many a ho preaches. I am the Doctor who practices."